

The Cherubim or Figure of the Great Ones. ^{Frontispiece.}



*The Christian Covenant in Hieroglyphicks.
and the Origin of all Such among the Heathens.*

THE
Philosophical and Theological
WORKS

OF
JOHN HUTCHINSON, Esq;

IN TWELVE VOLUMES. K1

VOL. I.

THE THIRD EDITION.

LONDON:

Printed for J. HODGES, at the *Looking-Glass* over-
against *St. Magnus's Church, London-Bridge.*

M.DCC.XLVIII.

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THE
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MDCCLXVIII.

T H E
Philosophical and Theological
W O R K S

Of the late truly LEARNED

JOHN HUTCHINSON, Esq;

In TWELVE VOLUMES.

VOL. I. *Moses's Principia*, Part I. Containing an Account of the Dissolution and Reformation of the Earth. With an Essay to shew, that the Air was the Rival set up against God, and that a great Part of the Bible was to set Men right in that Point.

VOL. II. *Moses's Principia*, Part II. Being an Account of the Natural Agents which perform the Operations of Nature, *viz.* The Air, or Fire, Light, and Spirit.

VOL. III. *Moses's Sine Principio*; or, the Meaning of the Names and Titles of God; with an Introduction to shew the Nature of the Fall, of Paradise, and of the Body and Soul.

VOL. IV. The Confusion of Tongues, and Trinity of the Gentiles; being an Account of the Origin of Idolatry, Confusion of Languages, and thereby Loss of Natural Philosophy in the Heathen World, which is preserved in the Bible.

VOL. V. Power Essential and Mechanical; or, what Power belongs to God, and what to his Creatures; in which the Design of Sir Isaac Newton, and Dr Samuel Clarke, is laid open.

VOL. VI. Glory or Gravity, or Glory Essential; and the Cherubim explained.

VOL. VII. The Hebrew Writings perfect. Being a Detection of the Forgeries of the Jews; and an Explanation of the various Ways it pleased God to exhibit himself, and the Covenant of Grace to Men, in.

VOL. VIII. Containing the Religion of Satan, or Natural Religion; and the Data in Christianity, Part I. which are shewn to be the only Truths Reason can exercise itself upon.

VOL. IX. The Data in Christianity, Part II.

VOL. X. The Human Frame; or, Agents that circulate the Blood explained.

VOL. XI. Glory Mechanical; or, The Agents of Nature, and Manner of their Agency explained, in Confirmation of the *Principia*. With a Treatise on the Columns before the Temple, [to shew that the System was represented there, and it's Mechanical Powers claimed to God.

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With I N D E X E S.

L O N D O N:

Printed for JAMES HODGES, at the *Looking-glass*, over-against St Magnus Church, London-Bridge. 1749.



JOHN HUTCHINSON ESQ

IN TWELVE VOLUMES

PRETACE

When I first undertook to edit this work, I was not aware of the extent of the task, or of the number of persons who would be interested in it. I have now, however, the pleasure to announce that it has been completed, and that it is now ready for the press.

The work is divided into twelve volumes, each containing a complete history of the country, from the earliest times to the present day. The first volume contains the history of the country from the earliest times to the present day.

The second volume contains the history of the country from the earliest times to the present day. The third volume contains the history of the country from the earliest times to the present day.

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The tenth volume contains the history of the country from the earliest times to the present day. The eleventh volume contains the history of the country from the earliest times to the present day.

The twelfth volume contains the history of the country from the earliest times to the present day. The thirteenth volume contains the history of the country from the earliest times to the present day.



P R E F A C E.

WE here present the candid Reader with a new Edition of the Writings of that truly learned and useful Author

John Hutchinson, Esq; We doubt not but it would be agreeable to many of our Readers, were we to amuse them with a Detail of Particulars relating to his private Life, and trace it from the Cradle thro' the several Stages, till we came to the shining Part of it as an Author; but, as we judge it not

of any great Importance, we have not made the proper Enquiries to enable us to do it. Mr *Hutchinson* has himself given us the great Out-lines of his Life, in his *Treatise of Power Essential and Mechanical*; and, as to the inward Frame of his Mind, and Superiority of his Genius, the whole of his Writings, taken together, afford us the best Picture: To them we refer the Reader, as the best Accounts of him, and of the Manner in which he chose to spend his Time. He will there find, that the Book of Nature explained in the Book of God, or the Works of God, the Effects of the natural Agents on themselves, and on the several Parts of this Globe, above and below Ground, were his Instructors, and the attending their Lessons, his chief Employment. He looked for Learning where few or none have searched for it for many Years past.—The dark
Bowels

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Bowels of the Earth were his first School, and the inspired Light, which he took in his Hand, discovered the hidden Treasure; enabled him to trace the Footsteps of Divine Wrath in that stupendous Act of Power, the Dissolution of the Earth, and universal Deluge, which mighty Catastrophe, tho' it was the extraordinary Work of God, was performed by the natural Agents, they being the Instruments in the Hand of God; and tho' they could never have overturned their own Empire, and destroyed this Globe, (for which they themselves, and all the Globes about us, were made) by those mechanical Powers they are invested with; yet he that gave them their Power, could and did make them exert it, in bringing out the Waters from the great Hollow within the Earth, to dissolve the Earth into a Colluvies, and reduce it to that fluid

Condition it was created it; and when they had done so, their Situation (being Part within the Earth, and Part without it) enabled them to compress each Way, and so drive together the earthy Parts of the Shell we tread on, and separate them from the Waters, and thereby make a Division, Divider, or *Wall*, as it is expressed, *from Waters to Waters*; and so the Waters, immediately under the Shell of the Earth, were *above* the Air, *the Expander*, which then filled the great Cavity of the Earth: The expansive Power within and without, or above and below, the Earth, still continuing to exert itself, would crack the Shell of the Earth in innumerable Places, and thereby let the Waters on it's Surface have free Passage down, and so Air and Water were the Instruments, by which the Dissolution and Reformation of the Earth were per-

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performed, and the Marks of these Instruments are still visible; the Cracks in the Shell of the Earth are, many of them, still open; and 'tis plain to the Eye, that the Strata of the Earth were formed in the Water by a dry Fluid, which could penetrate the Pores both of Earth and Water: This our Author had ocular Proof of, before he took the Bible into his Hand; and his Observations under-ground enabled him to understand the Account given by *Moses* of the Deluge, who was inspired by Him, who directed these Agents to perform the Work; and that Account explained those Observations fully to him, so that he used to say himself, *He learnt his Hebrew under-ground*: His chief Reading, as he says of himself, *Princ. Part. 1. p. 120.* " was where
 " every Leaf is a Hemisphere, every
 " Line

“Line a Vale, and every Point a
“Mountain.”

Thus much for the School, in which he had his Education ; which being so different from other People's, no wonder if he saw differently ; and they, who never looked where he has done, have but a slender Title to dispute the Truth of his Discoveries there : The Word of God in *Hebrew*, and the Works of God in the Deluge, were never searched before for Philosophy. The *Hieroglyphicks* in Scripture were never looked into before for Christianity, that we know of, since Inspiration has ceased ; and it is much wondered at, that such a Treasure of Knowledge should so long lie hid in the Sacred Scriptures. It is the general Objection to these Writings of his ; an Objection impossible to be removed ; to attempt to remove it would increase

increase it ; and the Wonder appears much greater to those, who are acquainted with his Discoveries, than it can do to those who make the Objection. The Bible has so long laboured under the Disadvantage of a Prejudice of this Kind, that those who have not read it in the *Original itself*, and examined his Comments on it, when first advertised of the great Informations to be met with there, with regard to all Knowledge Human and Divine, reject the Thought as whimsical and chimerical. It would take up too much Time to repeat here the unhappy Steps, by which Mankind has been led out of the Way of Truth, and the Bible brought into this Disgrace : It is done in these Writings ; and what is of more Consequence, the Veil is here taken off *Moses* and the *Prophets*, and the Key of the Hieroglyphicks, and of the Lan-

Language of Scripture; and thereby of Philosophy and Divinity, put into every Man's Hand who will take it. The affected Contempt, and pretended Neglect of these Writings (for seen them Numbers have, who do not publickly own it) now recoils back upon those who have pretended to set them at nought as Visions and Reveries. Many Eyes are opened, and the Truth prevails.

The private Character of our Author has had some Reflections cast upon it *privately*; which have been industriously spread by some, who had no other Way left of depreciating his Writings, and lessening the Good they do; and who dare not publickly own such Slanders, any more than they dare publickly undertake a Confutation of his Writings. The *Editors*, who were for many Years intimately acquainted with him, do from their Hearts believe those

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those Reflections to be groundless, having seen enough in him to be fully convinced of his being inwardly a true and serious Christian; nor ever seen any thing in his Behaviour, but what was the Fruit of a well-grounded Faith, the Consequence of his great Knowledge of the Evidence of Christianity, and his Insight into Men; his Knowledge, as we call it, of the World. That he never offended with his Tongue; never spoke with more Warmth than is strictly justifiable; that an unguarded Expression never dropped from his Mouth, we say not; but this we may say, that those who exaggerate some trifling Things of this Kind, know they have nothing else to compare themselves with him in, to the least Advantage; and we all know it is unchristian to dwell on the Foibles of Temper or Constitution, had he any such, which are not com-

mon

mon to all Men ; the ungrateful Return he met with for all his Labours and useful Discoveries ; and the mean unmanly *personal* Abuses from some, whose Stations called for more decent Language ; and the affected Contempt of his Writings, from almost all the *then* great Men, would have exasperated others as well as him. And tho' he has proved those whom he has fixed some Titles to (which it is thought is by Patent, *sine Die*) did well deserve them, having been embarked in a Design to destroy all the Remains of Learning and Religion among us, yet do they complain as much as if they had no Right to them. It is true any Man may call Names ; and he and they have called each other so ; but he has proved that they deserved theirs ; but he is dead and gone, and so are some of them ; and if the Survivors, or Successors, of them we refer to, will

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will with Candour examine his Discoveries, object and publish such Objections, with their Names to them, they shall be treated with all that Respect and Deference their Stations deserve; and with all that Mildness and Christian Benevolence they shall set us an Example of.

What Hurt have his Writings done! What one Inconvenience hath accrued from reading them? All who have read them, have a great Esteem for the Sacred Scriptures; are induced to learn the original Language they were wrote in; on all Occasions shew a Zeal for the great Truths of Christianity, and are enabled to give a Reason of the Hope that is in them. Numbers of unlearned Mechanicks, not only those of the higher Class in the Trading Life, but many who live from Hand to Mouth, find Time to learn the *Hebrew* Language, (a Language

guage in itself the fullest, concisest, and easiest learnt of any that is, or ever was, in Use,) and to see for themselves the Evidence of our Faith, which thro' the Ignorance of Hebrew, has been almost disputed out of the World. What erroneous Principles has Mr *Hutchinson* advanced! What one Article of our Faith has he opposed! Nay, what one Article has he not illustrated, explained, and brought additional Proofs of? A Trinity in Unity; Three Persons coequal and coeternal; the Covenant of Grace, made and sworn to by these *Great Ones* before the World was; the *Coming forth* of one of them to take our Nature upon him; of another to influence the Mind, and assist us against the Wiles of our invisible Enemy; the Meaning of the Titles and Offices ascribed to these great Persons; the Manner of their performing their
Part;

Part; the Duty required of us on our Part; the Genius of the *Hebrew* Tongue, and Meaning of it, and the Hieroglyphicks described in it—The Fluid of the Air, and it's mechanical Agency, it's Trinity in Unity; the Manner of it's performing *all* the Operations of Nature, are what his Writings tend to the Proof and Illustration of: And you will always find the highest Veneration and closest Attachment to the great Articles and Principles of our Religion in those who read his Writings. They may perhaps laugh at a Vacuum, and occult Qualities in Philosophy; and sometimes from a full Conviction of the direct Tendency of Modern Philosophy to Deism, Arianism, and which is not much worse, Atheism, may express themselves with too much Warmth, nay, with Bitterness; which those, who cannot bear sound Doctrine,

trine, would not bear could they help it. The Light of Nature passes indeed with us for an *Ignis Fatuus*; and they who set it up for a Guide, as Men who know not what they are about; who are themselves deceived by Words, or would deceive others: Nature being no more than the Things that are created; or that Agency of the Air which forms Things, and which has no more Knowledge in itself than the Wheels of a Watch have. Reason is but the Capacity of the Soul to know; no more in the Soul, than the Eye in the Body, hath no Light in itself; but the Light of Revelation we look on as sufficient to guide us into all Truth. The Demonstration of the Being and Attributes of God by a Parcel of Words, called Metaphysics, we look on as presumptuous in the Attempt, the being wiser than God, or, *wise above what is written*; and the Argument, as hitherto

therto stated, meer Chicanery; a begging the Question, and Contradiction in Terms; but then we look on the Miracles as full Evidence of the Divine Commission of the inspired Writers, and thereby of the Truth of their Doctrines; as well as *sensible* Proofs of the Superiority of their and our God above all the Powers of Nature, which were all severally controlled in the Contest betwixt *Moses* and *Pharaoh*, concerning who was *Jehovah*; and, if we can rely on what God says, are sufficient Evidence to all the World that he is *Jehovah*. We make a Jest indeed of what is called Natural Religion, eternal Relations of (created finite) Things, eternal Morality, and such like unmeaning, but mischief-making Words; but then we acknowledge Christian Morality, Obedience to God, Gratitude to Him, and Love to Man, as Duties necessarily arising

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from Christianity ; from considering ourselves as created, redeemed, and sanctified by *Jehovah Aleim*, the high Contractors of the Covenant of Grace. We dare not think we can save ourselves, rescue our Souls or Bodies out of the Hand of Corruption ; but think ourselves under an infinite Obligation to Him who does it for us ; and are taught to look on others, as well as ourselves, as his Purchase ; and so that we are at his Command, and must obey him ; and must love, and do what Good we can to others for his Sake, it being our highest Interest so to do. The believing the more firmly the above Articles of Christianity, and the exposing the Deviations from them, is all the Mischief Mr *Hutchinson's* Writings have done. We have Scripture to support these Doctrines ; the Word of God for our Authority ; and such
Evidence

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Evidence to prove the Authentickness of the Writing, as is not to be paralleled, nor is pretended to, in any other Case. He that can believe that Two Million of People could be imposed upon, as the *Israelites* must have been by *Moses*, had he not really performed those stupendous, numberless, and continued Miracles recorded; or that they would have received his Law, had not they believed them, or that can doubt the Authority of his Divine Commission after such Evidence; such a one must be extremely ignorant, inattentive, or extremely hardened. The Christian then goes upon the surest and most certain Grounds, no Man having any Right to dispute the Authority of *Moses*, till he can shew the Books we call his were forged; nor to say they were forged, till he can shew by whom, and when; and if they were really wrote by him, it is

impossible the Contents could be forged ; and if what *Moses* says is true, all the rest of the Bible (speaking in general) is true likewise, it being for Sum and Substance the very same. Unfortunately for the Christian World the Construction of these important Writings has been left to a Set of Men, of all others upon the Face of the whole Earth, the most unfit, the least qualified for such a Task, because the most prejudiced, blinded, besotted, stupidest Creatures, and the most inveterate Enemies of God and our Religion (for whom and which *Moses* and the Prophets are the two Witnesses) of any upon the Earth ; Men cursed beyond any others, because wickedder ; whom *Moses* and the Prophets, Christ and the Apostles, perpetually warn us against, and we have the Experience of near eighteen hundred Years to convince us, that we may
sooner

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sooner expect Truth from the Devil himself, than from these Apostates, who carry the Offence further than he has done; he believes and trembles. What a strange Account have they given us of the Transactions recorded in Scripture? The Garden of *Eden*, which was an Exemplar of the Heavens, the Powers that rule in this System, and so of the Heavens, of *Jehovah*, and of *the Things of God*, they have made a Place for two Children to take their Diversion in; and the Trial of Man, which was, whether *Faith* or *Sense* should govern him, they have made robbing an Apple-Tree. The Cherubim, which is the Record of the Covenant of Grace, an Exhibition to Sight of the Parties in that Covenant, of the Manner of it's Execution, and the Benefits accruing from thence to us, they have made a Scare-crow of: The

Types and Ceremonies of the Law, which were a Picture drawn at large of Christ, and what he was to be, to do, to suffer, to receive, to obtain for us, they have made a Puppet-shew of. The Institutions of Religion from *Adam* to *Moses*, tho' the same for Form with those which he renewed in Writing, they have made a *Nothing* of; and their Religion, which was the same in *Substance exactly* with what we now profess, they have made Guesses, Imagination, Natural Religion, or Religion of Nature, which is in reality no more Religion than brute Creatures have. The great and extensive Knowledge they received from God, they make *dark Hints*, Ignorance, Simplicity of antient Times; and the *divers Manners in which God spoke to them by Prophets*, are resolved into *one*, which *they* are not allowed to have understood, and which we
really

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really do not. The Prophecies are made Riddles ; the Language formed by God, a loose, vague, unmeaning Jargon ; without Grammar, Consistency, Propriety, or Certainty ; and this Sort of Stuff is daily retailed out in Conversation, Coffee-houses, from the Press, nay, from (would to God it were a Scandal in us to charge it upon) the Pulpit ; by Men of all Ranks, and before all Audiences, on all Occasions ; who preposterously, and to the Destruction of all Religion, think they do God Service, in abusing his People, his Law, his Revelation for the first four thousand Years of the World, and representing his People, as the most ignorant, hardened, stiff-necked People in the World ; as if God had chosen the Scum and Refuse of Mankind, or they became such as soon as they became his Disciples ; or it were to the Honour of God, and

the Service of Christianity, to make the Prophets, who delivered the lively Oracles of God to Men, and those Men who received them, the voideft of common Sense of all Men : But it is to be hoped that they, who assert fuch Paradoxes for the future, will be esteemed what they truly are, and what they have laboured to make the Prophets appear. These Writings present the Bible and Religion to you in quite another Dress ; Christianity is here proved to have been the first and only Religion ever revealed to Men ; the Plan of it, the only Plan Man can be faved upon. They present you with a View of the great Deviations from Christianity ; the Schemes Apostates proceeded upon before the Flood, and fince ; the Methods Providence took to confound fuch Schemes, and thereby lay before you a Display of the Wisdom and great

great Goodness of God to Men ; the Reasons and Motives of the great Revolutions ; and of the Punishments, particular Interpositions of Providence, and occasional Revelations, to Believers ; and at the same time, the Sentiments, Knowledge, and Learning of the rest of the World. The Blots in the Translation are removed, the *secret Places* are opened, and the *dark Corners* enlightened ; and the Bible appears the only Book that has any real Learning in it ; the only Book worthy the Study of Men of Parts and Abilities ; the only Comment upon all the Books preserved out of the Wreck of Human Learning.

Complaints have been made, by some, of the Obscurity of Mr *Hutchinson's* Stile ; the Difficulty of understanding him, and, what they are pleased to call, an unpolished Way of Writing. He was not writing a Romance, or had any Design to amuse
his

his Readers with soft-flowing, unmeaning Words, but was laying *Things* before them ; giving them Ideas they had not before ; opening the Secrets of Antiquity, Philosophy, and Divinity ; he was describing the Earth beneath, and the Heavens above ; and he had Abundance of Rubbish to remove out of his Way ; Words to construe, never before explained ; Objections that had been, or might be, made to answer and obviate ; a great Part of his Works may be called a Dictionary, and nobody expects the Stile of a Dictionary to run in that of a Declamation : He has qualified others to harangue, and opened a Treasure of Ideas to enliven and embellish the Discourses of those who have Abilities and Time to spend in playing the Orator. Strong, nervous, masculine Language, exact Description, and the most proper Choice of Words, are to be met with in great Abundance

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dance in his Writings ; and tho' there are likewise long Periods, longer Sentences, and more Parentheses than he who reads only to divert himself would chuse ; yet whoever reads with any Care will find himself abundantly paid for his Trouble, and be able to recall to his Mind with Pleasure what he has read ; and if in some Parts he is not so easily understood, he is easily remembered when he is understood. He is to be understood, however, which is more than you can say of any Treatise on Philosophy ; the Trinity, and some other Parts of Divinity, which fifty Years backwards have produced ; Words for *occult Qualities* are never to be understood, unless Words can be understood where the Things they should refer to are not. Ask the polite Writers on Gravity, Attraction, Magnetism, Electricity, (that Puzzler of the Puzzlers, &c.) whether

ther they understand themselves; if they say they do, ask them what the Qualities are they talk about, and you will soon see they do not. Ask the Metaphysician if he understands Infinity, Space, the Sensorium of the Deity, necessary Existence, Necessity being the Cause of the Existence of the first Cause; with numberless other senseless Phrases and Delusion of Words; these are not to be understood. Words appropriated to Things that exist; that stand for Ideas in Nature, the School God has placed us in, may be understood. The Senses can take in *Ideas*, and the Words may be compared with the Things; and if one who copies from Nature, and is describing what does really exist, doth not consult the Cadence, so much as the Propriety of his Words, and directs himself to the Understanding rather than the Ear, is he not the wiser

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wiser Man, the more useful and valuable Author? But there is a great deal of Reason to think that they, who complain most, do understand him, and think him too plain; he makes others understand *them*, and Things better than they chuse they should. However, if they who do not like his Stile will mend it, we will embellish the next Edition with their Emendations; or, which is more to the Purpose, let them try to expose his Reasoning; shew he doth not deserve to be understood, canvass his Arguments, raise their Objections to the Truth of his Discoveries, and do what they have in private long threatened us with, shew the Weakness and Fallacy of his Scheme, and then nobody will desire to understand him; I suppose they who have given out such Speeches did understand him, or they would not have talked of confuting

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futing him. What ! is all the Learning of the Age attacked, vilified, alarmed, enraged, and not a Word in Print to defend it ! But stay, we shall be told of the *Observations* and *Remarks*——by nameless Authors both of them ; recalled almost as soon as published, and forgot now, as much as if they had never been. But then a *Modest Apology* has appeared for those great Men not encouraging these Writings, who never saw them——No Name to it ; nobody owns it, and the Author himself declares over and over again, he had never read the Writings he undertakes to apologize for the Neglect of. He could never be set to work by any Persons of Note ; our great Men are Men of too much Candour to condemn what they know nothing of ; and must disapprove of one so ill qualified to defend their Conduct, could their Conduct be supposed

posed to stand in Need of an Apology, which nobody but this Author has had the Assurance to suppose. It is said *a Mr Langford* is the Author of this *Apology*, tho' *a Mr Langford* doth not care *publickly* to own it. The World may know him better than we do; and they who read his *Apology* will know him better than they did before. His Abilities are not to be called in Question; a Man must have an uncommon Sagacity to understand what he never saw. His Modesty perhaps may be suspected, notwithstanding his own Voucher for it, by some who may think it would have been *modest* to have known what it was he did condemn, before he had condemned it; but they mistake the Case, some People have a *Privilege*, they cannot err; the *Apologist* is one of them, and Zeal makes it true Religion in him to charge one who presumpt-

sumptuously takes upon him to instruct his Superiors with what he never said or did ; and tho' *Common Honesty* forbids mean People telling a known Falsity of another, yet there is a Dispensation in such Cases as our *Apolo-gist's*. He may throw at random, and who shall call him to Account, or tie him down to the Rules of Moral Honesty ! We could give several Specimen of what would be esteemed extremely *scandalous* in most other People ; but shall mention only one here : He charges Mr *Hutchinson* with translating the first Verse of *Genesis* by that nonsensical Phrase of, *The Gods in the Summit*, and pretends to make a Jest of him upon that Account ; he could not know it when he said so, and therefore has nothing but his *Privilege* to plead for *saying* it ; nor any thing else for not *unsaying* it. It is a Breach of the Ninth
Com-

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Commandment, *bearing false Witness*; and though he knows now that to be actually false, which was a Lie when he asserted it, because he neither did, or could, know it to be true; yet has he not had the Honesty to retract the Charge, but lets the Libel still lay at his Bookseller's, and so continues spreading Calumny and Falshood: And so we leave him, with heartily recommending *the Apology* to the Perusal of every one who takes Mr *Hutchinson's* Writings in Hand; and will take upon us to answer for (with the Author's Leave) *The Defence of Mr Hutchinson's Plan against the Apology.*

We have a Message from Heaven in *Jeremiah*, the Authority of a Prophet, to justify People's *going back to the old Ways*, and *enquiring for the old Paths*; we hope that will justify us, but a Clamour must be expected.

VOL. I.

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What

What an Opposition did the celebrated *Locke's no innate Ideas* meet with? and yet now every Freshman in an University is capable of demonstrating it: And tho' it is a mortifying Reflection to those, who see the clearest and strongest Evidence for Philosophy and Divinity in our Author, that not one Bishop in *England* should encourage so noble, so useful, so intelligent an Undertaking as we apprehend our Author's to be; yet is it no small Point, no trifling Consideration, that among all these great Men, eminent for their Learning and Abilities, not one, no not one, has ever declared against it in Print, or even so much as glanced an Argument, as far as we could ever hear, from the Pulpit, against his Method of construing the Bible; against the Philosophy drawn from thence; or the Use he has made of Philosophy
in

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in Divinity. *Aleim*, *Shemim*, *Gherubim*, *Berith*, are uncontested ; and so we have the *permissive* Law of all the Bishops in our Church, to refer *Aleim* to the Oath, or conditional Execration, the Covenant of Grace between the Ever-blessed Trinity was confirmed by. — To construe *Shemim*, Placers, Disposers, the ruling Agents in the material System ; and *Names* or Representatives of the Rulers over them and us. — To make *Berith* He, or, that which purifies ; so the *Purifier* or *Purification*. — The *Gherubim*, as explained to be, an *Hieroglyphick* ; a sacred Image to describe, as far as Figures could go, the *Aleim*, and Man taken into their Essence : To us it is a very great Satisfaction to consider the Conduct of our Superiors in this View, in this Particular. The Bishops permit us to study the *Hebrew* Scriptures, tho' they do not encourage it ; they permit us to read Mr *Hut-*

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chinson's Books, tho' they do not advise it ; nor (in publick) read them themselves ; no doubt but they are acquainted with the Purport of them. But we (the Editors) have declared, that some few Persons, eminent for their Learning and Station in the Church, have insinuated, that they had Objections sufficient to overturn Mr Hutchinson's Plan ; and it is said, that one or two others (now living) have expressed their Disapprobation in strong and positive Terms, in private Conversation, and discouraged the reading of these Books ; but as nothing appears in publick to justify such Censure, it is to be supposed, that they have looked into the Books, and see not that Cause of Dislike they might think there was in them ; and so such Disapprobation, if really expressed in private, is not to be looked on as their Sentiments. When any
Disco-

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Discoveries in Divinity, pretending to Importance, are offered to the Publick, the superior Clergy, as Overseers of the Church, have a Right to examine whether they be such as deserve a Settlement or not ; and so admit or refuse, after proper Enquiry is made : But then they are entitled to a Hearing, and ought not to be condemned till after a fair Trial.—

That the Discoveries our Author has made are important, no one can deny. They concern the very Effence of Christianity ; make the Scriptures one consistent Scheme from *Genesis* to *Revelations*, and shew us the Steps of that Ladder, which God, in his infinite Mercy to fallen Man, let down from Heaven to Earth, as the Means of Communication between both ; and we do once more, with all Humility, appeal to the Judgment of the Guardians of Divine Truth, and

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beg leave to call upon them to approve or disapprove of what is here laid before the Publick. But we beg Pardon for the Liberty we take in addressing ourselves to such great Persons at all, it being almost impossible to avoid giving some Offence in Addresses of this Nature; but hope we shall not be deemed to have passed the Bounds of that Reverence, which is due to, and we sincerely profess towards, their sacred Characters and Authority, as Protestant Bishops.

The Edition we now present the Reader with differs from the former, in some Particulars it is proper to give Notice of. We have translated the Texts of Scripture, which our Author usually gave from the *Latin* interlineary Version by *Pagninus* and *Montanus* into *English*; and by such Words as we thought more suitable to the Design of the sacred Writers, and more exactly

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actly to correspond with their Meaning; in doing of which we have had no Regard to the Rules of *Grammar* and Constructions of the Text, or Comments on it, given by those Apostates we call *Jews* (tho' they are no more so, than *Mahometans* are Christians), unless where such Rule and Comment can be supported by Authorities from the Text itself: And tho' all is not absolutely false which they have given us, yet what is true, is so mixed up and disguised with what is false, that it is less Trouble to begin quite again, and utterly disregard all they have done. The *Hebrew* Language is *ideal*, that is, the Word is fixed to the Idea, the Quality, Action, Creature, and so forth, gives to the Senses; *e.g.* the *Hawk* is eminent for seeing; so *Hawk* and *Seeing* is the same Word; and the same *Idea* may be in two Things in other respects quite different; *e.g.* the Atoms

of Light move in a Line, like Marbles in a Groove ; so do the storkened Masses of Air, which are Darkness : They are continuous in a Line ; the first impels the second, and so on, that the Motion of the first Mass or Grain puts the whole Line into Motion ; and this Motion gives the same *Idea*, when you consider the coagulated Grains of Air thus following each other, as when the Atoms of Light follow and drive forward each other : And so a Word may be translated, as is often the Case, to signify direct Contraries, as *irradiate* is made to do in *Hebrew*. We must get the natural, plain Idea to which a Word refers, before we can see the Propriety of the Rules, or how they hold ; e. g. Psal. i. 1. אשרי איש. Ask a Scholar to construe this : He says, *Blessed is the Man*——Why is אשרי plural ? Then it is, *The Blessings of the Man ;*
would

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would not the Sense be as compleat, had it been, *The Blessing of the Man?* No doubt. Why is it plural then? But what is meant by the Word *Blessing*? Under what Idea is it described? For if you have no distinct *Idea*, you can't be said to understand the Word. *אשר* we find signifies *to proceed, to go forward, to walk on*: Now *Progress*, *Success*, is what we understand; we go forward by making Steps; so the above is literally, as we call it, *Steps shall be to the Person who, &c.* and we have full Authority from the Genius of the Tongue and *Idea* presented to us in the above Word, to translate it, *Successful shall be the Man*, and comment upon it: "He
 " shall make a constant Progress,
 " continued Advances on to Per-
 " fection, who goes not into the
 " Council of the Wicked, but de-
 " lights in the Law of *Jehovah*."

There

There are many Steps to be taken before we can arrive at Happiness, or *succeed* ; but he that studies the Law of God shall be enabled to take them, *The Steps, Advances, are that Person's*. And we are not to think we construe a Word, because we substitute another out of another Tongue, tho' applied to the same Substance, Person, or Creature ; unless we have the Idea referred to, and can find it used for such Idea : *e. g.* *Heaven* is the *English* of שמים ; but I know no more what the Word means, than I did before, by such Translation : It is used for the Air ; but why, or under what Idea, the Word *Heaven* doth not tell me. We must therefore accustom ourselves to ask for the *Idea* ; and if any one would take the shortest Course to learn *Hebrew*, it would be to construe on by Rote, till he get the general Meanings given the Words ; then
by

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by a Concordance trace the Idea, and Observation will soon lead to such Rules of Grammar, as will enable him to construe with convincing Certainty; and that much sooner, and much easier, than any can imagine, who have not made the Experiment. There is *Grammar* in the Letters independent of the *Points*, absolutely; and there is an *Idea*, and but *one leading* Idea, in every Root. This Mr *Hutchinson* has shewn (tho' not in every particular Word, yet) in so many Words, and given us so many Rules of Grammar, that will hold, that it is Demonstration, if Christians would but spend their Time, as they ought, in making the first Language their first and chief Study, we should soon come at all the rest that may be behind.

By the Letters only for Grammar,
and *such a Sense as a Word must have*
in

in some Places, and which will make Grammar and Sense in all, or in enow to convince, by these Rules, and in this Manner have we construed a great Number of Texts, and varied them from *all* former Translations ; and tho' it may sound harsh to say *all*, yet is this in Reality to say no more than that we differ only from *one*— as to the principal Words in Dispute. This the Learned know. We have done our best, and used the best Words we could think of ; and shall submit chearfully to the Correction of those, who shall (as many easily may) do it better. It is the Sense and Meaning of Scripture we would arrive at. We have been obliged to follow our own Judgment chiefly, the Learned having, for the most part, been led by the bare Assertions of the Rabbies, and not Observations of their own making.

Our

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Our Author has filled his Books with Quotations from the most antient Writers we have, to support those Constructions, which his new Rules, and his own Observations on the *Hebrew* Language, and his indefatigable Pains in comparing Scripture with itself, led him into : These we have also given in *English*, for the Sake of those who are not skilled in Languages, that they may see what *full, clear*, and positive Authorities he has to support the Discoveries, which the Scriptures, when seen thro' his Glafs, present to our View. If it be shewn, that we have misconstrued any of these Passages, we shall be sorry for having done so, but glad to have it shewn ; and are not without Hopes, that our Errors and Mistakes will be rectified by the Learned, who may be a little piqued perhaps with such a Treasure being laid open
to

to the Ravage of vulgar Hands; who in their Turns it is likely will be as much piqued to find, that the Learned have hitherto been endeavouring to keep them in the dark with regard to the Myſteries of Philoſophy and Chriſtianity; and be aſtoniſhed at ſeeing, as they may in ſome of theſe Citations, from what poor, imperfect, Heathen Scraps our preſent favourite Systems of Philoſophy and Divinity are patched up. We have not deſignedly wreſted any of the Texts of Scripture, or of the Quotations, to make them ſpeak more in our Favour than they naturally would. Ignorance and Inadvertence we do plead, not to ſcreen us from being called to Account, but to invite others to take the Trouble upon them. Nor may it be loſt Labour altogether, what we have done to the Learned themſelves. *Engliſh* is better underſtood (out of the Univerſities)

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verfities) by *Engliſhmen*, and read with more Eaſe than other Languages; and the *Hebrew* hath been thought what your *Dictionary-Latin*, and moſt of your *Latin* Writers, eſpecially the *Latin* Tranſlations of the *Greek* Writers Mr *Hutchinſon* had Occaſion to cite, really are, but crabbed, ſtiff Sort of Stuff; and it is eaſing the Trouble of reading theſe Books, even to thoſe who are much better qualified than we are, to have made theſe Tranſlations.

We have been more ſparing of Notes than we at firſt intended, becauſe a cloſe Attention to the Text will ſupply that Want, and give the Reader the Pleaſure of being his own Commentator. The former Errors of the Preſs, eſpecially in the Pointing, and Diviſion of Sentences, and which were very numerous, are carefully corrected in this Edition; and
for

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for what may have crept in maugre all our Care, we must crave the Reader's Indulgence. The first Part of the *Data in Christianity* was the last Book the Author lived to publish himself; the second Part of *the Data* was put together in the best Manner we could from his own Papers, and published in 1739; and then the Treatise on the *Human Frame*, wrote fair out by himself, was also published; as was Part of *Glory Mechanical*, which he had transcribed for the Press, no farther than to Page 86. The rest is taken from some Rolls of Paper, which appear to have been Hints and Observations made at different Times; put down, as People do occasional Notes, on different Pieces of Paper, and at last pasted together: It is to be hoped, however, that they will not be without their Use. Those, who sincerely desire to find the Truth,
will

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will consider every Hint, take what is best; and if any thing seem to contradict another Part, or what has been since explained, will take the Pains to correct it for themselves.

Those, who chuse to spend their Time in finding Fault, and in endeavouring to pull to Pieces what others put together, may divert themselves in that Way: But let it be remembered, that Posthumous Works have a Right to challenge some Allowance; and it is not every single Expression, or every single Observation, we shall think ourselves bound to answer for, tho' we have published it. Should the main Subject be attacked in a fair candid Way, we will either defend or retract.

Having said so much for the Author, and for ourselves, we shall conclude with saying for the Bookseller,

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d

that

that they are the cheapest Books ever published for Two Guineas ; and we hope, he will meet with the Approbation of the Subscribers.

ROBERT SPEARMAN,
JULIUS BATE.



M O S E S's
PRINCIPIA.

P A R T I.

Of the Invisible Parts of **MATTER**;
Of **MOTION**; Of **VISIBLE FORMS**;
And of their **DISSOLUTION** and **RE-**
FORMATION.

With **NOTES.**



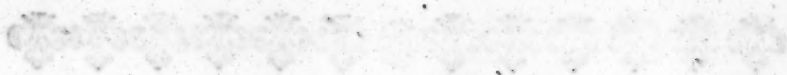


MOSES'S
PRINCIPLES.

PART I.

Of the Invisible Part of Matters;
Of Motion; Of Virtue; Forms;
And of their Dissolution and Re-
formation.

WITH NOTES.





MOSES's Principia.

GEN. CAP. I.



THE Revelation by *Moses* of the Creation and Formation of Matter is very short; was not intended to relate any Thing or Circumstance to us, but what we could not perceive without it; and yet has not omitted any Thing we could not otherwise know. The Knowledge imparted in this History of the Creation and of the Flood is offer'd in general to all Men, without regard to this or that Family, or Tribe; this or that Time, or Period; or Church; not only to those who think themselves learned and wise, but to those they term vulgar; to every Man who has been since, or will be: and the Fountain of all their real Know-

Vol. I. B ledge

*that but
conformed to the
vulgar Conception
of this or that per
hides People*

*Bible the only Book that contains all the
and is alone worthy of study*

ledge of what they call Nature is contained there. And I have always thought, that a Man, inspired by him who created and form'd all things, might write or give a Description of those things with as much Certainty, Propriety, and Elegancy, and that his Writings deserv'd as well to be consider'd, as the Works of an Author, or Dresser up of a few idle imaginary Stories. "So that we may justly say, as *Job. Nierenberg* does, that *Moses* has given us more Philosophy in one single Chapter, the first of *Genesis*, suppose, than all the Philosophers and Explainers of Nature put together? (a)" "They ought to be censured who would subject the sacred Writings to the Rules of Philosophy, instead of what is much more befitting, the making Philosophy subservient to them, as their Handmaid (b)."

Ver. 1. In the Beginning God created the Heavens and the Earth.

The first Act of God which this History treats of was, that he produc'd from

(a) Joh. Cunradi Dieterici Antiq. Bibl. in Genes. p. 37. de Orig. Script. S. L. 2. C. 7. p. 39.

(b) Synops. Crit. Tom. 1. p. 97. Oleaster.

nothing

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nothing the Corpuscles or Matter contained in the Airs, and in the Earth. "Creation is always to be understood to be the making a Thing anew, and its coming from not being into Being (c)." "R. Nachman describes it in this Manner, viz. first of all the Heavens and the Earth, under which Terms are comprehended the four Elements were made out of mere nothing absolutely speaking; and were at first a Sort of impalpable Matter extremely small, which in Greek is called ὕλη, and תהו in Hebrew. (d)" "But some foreign Philosophers make Matter and Form to be the Principles of Things. And so the first Matter, which is not the Object of the Senses, but only to be conceived in Thought, to be without Form and Substance (e)." Here is a Mixture of Jewish and Greek. Tho' neither Substance nor Form of an Atom comes under Sense, there may in its proper Place appear as much Wisdom in the Forms and Sizes of these Atoms, which have been called a

(c) Crit. Sacri Tom. i. p. 5. Fagius R. D. K. in Libro Radicum.

(d) Crit. Sacri Tom. i. p. 7.

(e) Max. Bibl. vet. Patr. Vol. 25. Nicetæ The-
saur. Orth. Lib. de Græcis & Judæis.

B 2

Chaos

*Confusion, till sorted and adapted to their proper
creator, so here are two sorts of Almighty
first creating these Atoms in Number Size Figure
such as to be working secondly forming these
into a Machine. 1st Materially*

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Chaos, and suppos'd to imply Confusion, as in the visible Forms. "That is, they made indivisible Bodies to be the Elements of the World (*f*)". "An Atom is an indivisible Unit (*g*)". "St. *Basil*, and several others, the most minute and indivisible Bodies (*b*)". The Chaos of earthy Bodies was in the Sphere of Waters, and the Chaos of airy Bodies in the Airs; and 'tis likely the Matter of each cœlestial Orb within a determin'd separate Orb or Sphere. Fluids remain in Atoms, or adhere in small Masses; and Translators of Scripture render those in the earthy Solids, *the Dust of the Earth*; *Prov.* viii. 26. *Job* xiv. 19. *Isa.* xl. 12. of which there are several Species.

Ver. 2. And the Earth was without Form, and void; and Darkeness *was* upon the Face of the Deep: and the Spirit of God moved upon the Face of the Waters.

(*f*) Martin Borhai, in Lib. de Origine Mundi.

(*g*) Max. Bibl. vet. Patr. Vol. 20. p. 978. Honorii August.

(*b*) Mag. Vol. I. p. 3.

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This is a Description in what Condition, and, in general, in what Situation, each Species of that Matter, or at least of the Parts of, in, and near, the Earth were, immediately after their Production: The Earth, suppos'd to include not only the constituent Parts of Earth and Water, but those Parts which form the several Sorts of Matter in the Earth, in Vegetables, Animals, &c. first negatively, then positively. 2 *Esdra*s vi. 1. *And he said unto me, in the Beginning when the Earth [Circle of the Earth] was made, before the Borders of the World stood, or ever the Wind blew; Ver. 3. — or ever the moveable Powers were established; Ver. 4. — before the Measures of the Firmament were named.* “Heaven and Earth were made with the Abyſs in their Womb, nor did the Weight of the Seas, which they carried, make them tumble; and as a big Belly, when its Time is up, ſhews the Birth to be near by its ſwelling; juſt in the ſame Manner, the Air which hung round ſupported that great Quantity of Water without an Alteration; for it remained without Motion, being held together by the Creator (i) ”.

(i) S. Baſilii Seleuciæ Oratio I. p. 2.

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And the Earth was without Form,

Jer. iv. 23. *I beheld the Earth, and lo! it was without Form, and void: and the Heavens, and they had no Light.* Wisd. of Solom. xi. 17. *For thy Almighty Hand that made the World of Matter without Form.* "Tobu: It is that which has nothing solid in it (k)". "For Tobu is that which has neither Form nor Figure; but is capable of it (l)". "Invisible and un compounded (m)". "Invisible and un compounded] It means the Absence of Adhesion and Composition (n)". "Without Form] not that it had no Form at all, (for then it would have been nothing, for every Thing that exists, is in some Form) but it was not yet separated from the Water, nor compacted or made solid (o)". "Divines mention a double Creation of the Earth by God; the first when it was one Confusion [*Silva*] with the Waters, one

(k) Joh. Hottingerus Oper. Diei 1. p. 35. Eben Ezra.

(l) Bibl. Hebr. cum Interp. Seb. Munster.

(m) Polyglotta Tom. 1. p. 2. Lat. Edit. Rom.

(n) Polyglot. Tom. 6. Flaminii Nobilii Notæ, Gen. c. 1.

(o) Joh. Piscator in Vet. Test. p. 11.

Hodge-podge, and undistinguished Heap. This is meant, when it is said, *In the Beginning God created the Heaven and the Earth.* The second Creation was on the third Day, when it was separated from the Waters (p) ". *Heb. xi. 3. Through Faith we understand that the Worlds were framed by the Word of God, so that things which are seen, were not made of things which do appear; or, things that are seen were made of things, which do not appear, i. e. of Atoms, which when single are not visible being too small.* The Parts for Solids were loose among the Fluids, in manner of Waters, and when Light was formed, invisible. Some pretend, (and I can guess at the Reasons why they do so) that the Earth was created a solid hollow Sphere, Crust, or Shell, smooth on its Surface, and only wanted to be broke in Pieces, and so have its Surface form'd, and be made fit for Animals. Has not a solid hollow Sphere Adhesion and a Form, as well as one broken in Pieces? This was fluid, and without Form. As its being form'd, or made solid afterwards, put it into a Condition to be acted upon by other Matter in Motion, and be under Oc-

Burnet's Theory

Earth's form

(p) Augustini Steuchi Eugubini Cosmopoeia, p. 11.

They then were, which passed

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conomy, it also wanted all the Consequences of that Solidity and Form.

and void----

“ *Bobu* : It signifies Waste and Emptiness (*p*) ”. “ The Earth was void, *i. e.* invisible, as we call the Air empty Space, because we dont see it; or void, as the Waters were not yet separated from off the Earth (*q*) ”. 'Tis not yet said in what Figure the Earth, or loose Mixture of Earth and Waters, was in, other than it was void; which implies, that it was hollow, not full of that loose Mixture within, but fill'd with something which was call'd negatively, or comparatively void; full only of such Matter, as would shift upon the Approach of any other Matter, and let it take its Place; full of a vast Quantity of created Matter, the same as is express'd positively in the next Words;

And Darkness *was* upon the Face
of the Deep :

(*p*) Joh. Hottingerus. Oper. Diei. 1. p. 35. R. Sol. Jarch.

(*q*) Alphonfi Tostati Tom. 1. p. 4.

Dark-

*The State of y^e Earth when first created
It was in loose unconnected atoms
hollow in y^e middle
The State of y^e Elements then were dark and*

Darkness was the first descriptive Name of Airs, in the Condition they were then. "Not a Privation; since Light was not yet formed (r)." And as *Darkness* has been the Name of them ever since Light was form'd, and so is now a descriptive Name of them in a State of Privation, when or where that Action which produces Light is not, or is interrupted in a great Degree by some opake Body, or Fluid: And as *Darkness*, or Airs, described to be in that Condition, implies the Defect of a sufficient Degree of that Sort of Motion, which produces Light and its Effects, or Consequences; it implies, that they were without the Government and Oeconomy, which it will appear that Motion, Light, Expansion, &c. produced in the Airs above and below. If we term *Darkness*, or the Airs inclosed, the Abyss, (the Word for Airs and that for Waters being each in the *Hebrew*, plural) 'tis an Orb of Fluids within, or included by, a Sphere; to which Orb there can be no Bottom. If we are to suppose that *Moses* made the Faces of the Earth (tho' then unformed, and the Causes of earthy Matter tending any way not then formed) his Station, with respect to Up

(r) T. L. Istelia in Gen. Cap. I. p. 4.

and down, then he must term any great Quantity of Airs within the Sphere of loose Mixture, or Waters, or when the Earth was formed into a hollow solid Sphere, that vast Quantity of Airs, or afterwards that Quantity of Waters, the great Deep: and then the Faces (the Word in the *Hebrew* being plural) will signify the Whole. "The Deep cover'd over with Darknes (s)." *When he set a Compass* [or Circle] *upon the Face of the Depth*. I suppose the Darknes, or Abyfs, at first to be an Orb at, and extended equidistantly from, the Center; and environed with a Sphere of that loose Mixture called Earth; whose Quantities or Dimensions were so proportioned, that after the Parts for Solids were separated into a Sphere, or Shell, and the Waters were gone down, and Parts of the Shell carried down, and formed into a solid Globe at the Center, That and the Waters were sufficient to fill *the Void*, change Places with the Darknes, or Airs, as will appear at the Formation, and by the Form of the the Earth; and more plainly, at the reforming it, at the Flood: so that Part, which was said to be void, is called the Abyfs; and is said to contain that, which

(s) Interprete Sebastiano Castalione.

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is called void, *viz.* Darkness. This Place, tho' no notice has been taken of it, whilst the Earth and Water were in a hollow Chaos, and it fill'd with Airs, that I meet with, (except *Origen*, *Vol. 1. Lib. 2. p. 140.* where he cannot find what is become of it, but fancies it must be Hell;) is sufficiently described, when filled with Water. "Hollows made in the Earth, that the Waters which entered them, might lodge there as in a Vessel (*t*). " "God made some great Hollow Caverns (*u*). " "*Fountains of the Abyfs.*] The Abyfs is an hidden Place in the Bowels of the Earth, where the Waters lie hid, and from whence the Fountains Spring, and the Lakes of the great Abyfs. The great Abyfs is the whole Concavity of the Earth in which the Waters lie concealed, by way of distinction from some smaller Hollows or Vaults which are called, small Abysses (*x*). " "*Bochart's* huge Abyfs and Gulph, is in the Bowels of the Earth (*y*). " "The House of the Collection of Waters (*z*). " "The Providence

(*t*) *Alphonsi Toftati* Tom. 1. p. 5.

(*u*) *Ibid.* Quest. 19. p. 11.

(*x*) *Ibid.* Quest. 10. p. 75. *Euseb. L. 1. 6. 13.*

(*y*) *Synopsis Crit.* Tom. 1. p. 8.

(*z*) *Synopf. Crit.* Tom. 1. p. 8. *Gen. i. 10.*
Chald. vocat.

of God lodged the Waters in these Store Houses (a). " Which *Plato* from *Homer* thus describes in his *Pædrus*; all the Rivers flow into this Hollow, and from thence have their Rise (b). " By the Abyss you are to understand that vast Quantity of Waters which is within [sub-ter] the Earth (c). "

And the Spirit of God moved upon the Face of the Waters.

This is not intended to describe a Residence or Limits, or local Motion, to the Spirit of God, or himself; but Motion to an invisible penetrating, powerful, created Agent, which he styles *Spirit*, and his, because he created it, and gave it those Powers. And 'tis plain it was always understood to be an invisible powerful Agent; because, as this was, and is the first thing, to which the Name of Spirit was applied; from this, that Name has been applied to all other Beings, or things, which are, or were supposed to be invisible, and act powerfully; as God,

(a) Ibid. p. 37. Ainsworthus.

(b) Deut. viii. 7. Job xxviii. 4, 10. Ps. xxxiii. 7. Synopf. Crit. Tom. 1. p. 98.

(c) Critici Sacri Tom. 1. p. 146. Vatablus.

Angels,

Angels, the Souls of Men, their Minds, and something feigned to be in, and do every Action in Animals; nay, even down to penetrating humid Fluids. This was as great an Act as the Creation, and his sole Act: He gave Motion to the Matter upon the Faces of the Waters, and not to the Waters. But *Moses* could not say upon, or in the Faces of the Spirit of God, as he does, when he calls it the Faces of the Firmament. "The Spirit of God is Air which flows in a peculiar Manner upon the Earth; the third Element, which is sustained upon the Water; therefore in the Formation of the World, he says, the Spirit of God moved upon the Water, for Air being light is lifted up and spread aloft, having the Water for its Basis. (a)" "Next, the Spirit which the *Greeks* and our People call by the same Name of Air. (b)" "*And the Spirit of God.*" Having mentioned that CONFUSED Disorder, he next explains the ADORNING, or the bringing of Heaven and Earth into Order, *i. e.* what Instruments or Means the Divine Wisdom made use of to bring

(a) Philonis Judæi Lib. trad. per Segismund Galenium, & al. p. 287.

(b) Plinii secundi Natural. Hist. Lib. 2. de quatuor Elementis. Cap. 5.

them

*The Chaldee Paraphrase of Genesis
renders it And the air blew from God
on the surface of the Waters*

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them to in their beautiful Form and Appearance; two of which are mentioned, Spirit and Light. First, he speaks of the Spirit; but since the Spirit is two-fold; the one uncreated, which is properly the Spirit of God; the other made and created, which is the Wind, both are here meant. The one, the Spirit by Way of Eminence, of which the Prophet; and by the Spirit of his Mouth all the Host of them: The other, as the Instrument of the Spirit of God which gives Motion, which the wise Architect made use of in drying the Earth, For this Effect is in other Scriptures attributed to the Wind, which the Air, that is continuous to the Sea, makes by being agitated backwards and forward. (c)" "The Spirit of the Lord, *i. e.* a Wind raised by God. (d)" and when the Spirit was where Darkness had lain round: *Esd. vi. 39. (e)"* *And then was the Spirit; and Darknnesses and Silence were on every Side; Amos iv. 13. And created the Wind [Spirit.] 2 Esdr. xvi. 61. He made Man, and put his Heart in the midst of his Body, and gave him Breath, Life, and Understanding. Ver. 62.*

(c) Martin de Borhai. in Lib. de Origine Mundi, p. 2.

(d) Joannis Marianæ Scholia in Genesim, C. 1. ver. 2.

(e) Ibid.

Yea,

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Yea, and the Spirit of Almighty God, which made all Things, and searcheth out all hidden Things in the Secrets of the Earth. 2 Esdr. xvi. 59. *He spreadeth out the Heavens [Airs] like a Vault; upon the Waters bath he founded it.* It appears this Spirit was created; its Place where it was created is described; its Action, or one of its Tasks, is described, and the Place where it was, and is to be executed, is described; to wit, in and about the Earth. The Spirit of God, in speaking of material Things, is the Name used for Airs in Motion, and, 'tis like, -was then for Airs, in a State between Darknefs and that of Light; and was that Air upon, or above the Surfaces of the Waters, or in the then Atmosphere moved, or put into Motion. As there is no prior Motion revealed, there can be no second or intermediate Cause assigned: This first Motion is justly attributed to the Power of God. And ever since the inspired Penmen have, from this Impulse, attributed all the Accidents in, and all the Operation of this Element upon others, as God's own Acts; and when those Actions are discovered, it will appear that it deserves a high Title. Here the Philosophers must find their Projections, and not in their *Vacuum*. What Sort of Motion

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Motion this was, I shall not affirm; but I think, it was not in Form of Wind. 'Tis plain the Antients understood what it did, because they have applied the same Word to Actions, which, in a lower Degree, resemble it. They likened the World to an Egg; and its Effects were as the Word brooded [*incubabat*] implies. God by Motion enabled the Airs to brood upon the Mixture, called Waters; did the same thing, as something which is infused from a Hen sitting a proper Time upon her Egg does upon the Sphere or White, and the Orbit and Yolk within it; puts the Parts into Motion, thins the most fluid Parts, separates the Parts for Solids, forms them into a hollow porous Case; with an Aperture to admit Supplies, and another to discharge them: and in, or among those solid Parts, Tubes, or Ducts with Fluids in them, and fitted to convey the fluid Supplies from within to each Part in due Proportions, and for each of their respective Uses and Supplies; forms Eyes and Members for Use and Ornament; and lastly, gives the Matter formed Motion to circulate the Fluids, &c. and also to do what the Word cherished [*fovebat*] implies; to warm and nourish the thing formed. And first it was for preparing the Parts of Darknes;

or

of Airs in their first State, for the next Change, or Accident, in that Part of the Airs.

-----Waters-----

The Waters and the Corpuscles, which constitute the solid Parts of the Earth, such as Stones, Metals, Minerals, Salt, &c. were not yet separated; but intermixt in a Fluid, which was first called Earth, and in the next Words described to be in Parts, loose, or fluid; and whereof the greatest Part by much was Waters, and here so called; or perhaps, because the Waters might be clear or free from the Parts of Earth at the Surface. "That is, at first, Things were dissolved and mixed together. (e)" "Not being yet separated from the Waters and made solid. (f)" "The Water was foul, being mixed with the Earth, &c. (g)" "Fagius explains R. Nachman's תהום by dirty Waters, or Waters mixt with Dirt; for he thinks the Waters were muddy, [*turbidas*] being as yet mixed with Dirt or

(e) Synopsis Crit. Tom. 1. p. 4. Grot. Job xxvi. 13.

(f) Tom. p. 3. Malvanda.

(g) Johannis Marianæ Scholia in Genesim p. 1. C. i. ver. 1.

Mud; for there was as yet, a Confusion of the Elements, which he himself calls תבלול. (b) " Before the Parts of the World were disentangled; all was Water, or the Elements being in Confusion, the Waters concealed every thing. (i) " *Thales* and *Aristotle* made Water the first Principle of Things, because any thing may easily be made out of it. (k) " I think all the Translators and Expositors have confounded this Mixture, which he had called Earth, and then described to be fluid and hollow; which I suppose to be a hollow Sphere with that Hollow or Void, or Abyfs within it; and have shifted the Contents of the Abyfs, or Darkness, as a negative Quality, to the Surface of the Sphere, which he calls Waters; and some of the Quotations under this Head have pass'd for Reasons with their Authors, that the Foulness of the Waters made their Surface dark; which I suppose it was, if it was clear Water, or would have been, if it had been clear. *Moses* has describ'd what was within the Sphere, and in what Condition

(b) Critici Sacri Tom. 1. p. 8. Gen. 1. 2.

(i) Crit. Sacri. Tom. 8, p. 5. 37. Arius Montanus Lib. Phaleg.

(k) Alphonfi Toftati Edit. Venet. 1615. Tom. 1. p. 7.

it was ; and what was without the Sphere, and in what Condition that was, and does but occasionally name the Waters, in describing the Situation and Condition of each Part of the Airs, by that which divided them, and is then only speaking of the Airs, and continues to do so to the End of the fifth, or Middle of the sixth Verse : And they have given us no other Reason why the Word for Heavens, or Airs, and that for Waters, are each in the plural Number, but that the *Hebrew* Tongue had no Singular for these Words. Could the Creator of all things, who enabled *Adam* to speak, and inspir'd *Moses* to write, want Words ? No doubt but *Adam* nam'd Things properly, and his Names were a Standard to their Language ; and *Moses* express'd them properly, and his Writings became a Standard to the *Hebrew* Writings.

Ver. 3. And God aid, let there be
Light : and there was Light :

We are to observe, that he did not say, let the Heavens and the Earth be created, nor let the Spirit move ; but through the History of the Alterations or Formations of all the principal Parts of Matter, 'till

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he comes to the Formation of Man, there is a twofold Description of each ; one physical, and the other divine : The one, how, and by what Means, the Alteration or Formation was perform'd or made ; and the other, in a seeming Contradiction, that God did, or made it ; which he subjoins to each as a necessary Caution, that God made the Means, and produced the Effects, that Men should not attribute the Action to the physical Agent ; such as the Spirit, the Light, the Firmament, the Sun, Moon, &c. and therefore reverence or worship one or more of them, as the Heathens did at that Day, the *Jews* sometimes after ; and as the Atheists would persuade us to do.

And God said

This is a Method of communicating the Will of God to us.

Let there be Light ;

These are the first Words which *Moses* represents to have been spoke by God, and will not stand as we use them now when there are many Agents, and many natural Causes and Accidents. This seems not to be a Command here, but a Permission ; as much as to say, let Light be, if it will,

or if it can, or if it chance, or if any Agent can produce it. What, did he who created the Heavens leave them, and not form them so as to make them *Light*? Did he leave that to Chance, or was there some other Agent? "For every Command which requires any thing to be performed, must necessarily be directed to some Being capable of receiving it; but as yet there were no Beings (a)". This is exprest in the same Manner, as the Maker of a Clock, when his Machine, was put together with Springs or Weights set a-going, intended, or would say, now let it point, or let it strike. But to discover what this Speech means; where was this *Light* to be? 'tis afterwards describ'd to be upon the Surface of the Waters; and what was it form'd of? That which was there, that which is just before it called the *Spirit of God*, the Airs in Motion, which presently after are alternately changed, and as the Motion was acting in one Part, was called *Light*, and as it was interrupted in another Part, was call'd *Darkness*. And since there was Motion or Action in the Airs, and consequently a second Cause, it must mean, let the Motion, which I by my Power have

(a) Joh. Hottengerus Oper. Diei primi, p. 49.

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produc'd, and by Disposition of Matter continu'd among the Airs, and stiled my Spirit, arise to that Degree, or put them into that Condition I call Light. "*Let there be Light.*"] The other Instrument made use of to polish the Earth, in itself rude and unformed, and the very Darknes, and the yet turbid Water, was the Light, the Imbellisher of Things and which gives them their Forms. But Light which was created the first Day rude and imperfect, began on the fourth Day to be brought to its Perfection and Clearness (*b*). " This Manner of speaking to inanimate material Agents, of which this is the principal, and the rest but secondary, runs thro' all the inspir'd Writings; as well where God is represented speaking, as where the inspired Penman is represented speaking; as *Psal.* cxlviii. 4, 5, 7. *Ibid.* lxix. 34.

And there was Light :

The Means produc'd the intended Effect, made part of the Darknes Light.

Ver. 4. And God saw the Light, that *it was good* ;

(*b*) Martin Borrhui. in *Lib. de Orig. Mundi*, p. 5.
The

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The Matter, as it was created, was not fit for Use; the Motion produc'd nothing 'till Light was form'd; and then he approv'd of the Action of that Motion of his Spirit, which, from inactive Darkness, had produc'd that good Effect; or saw that the Airs in that Motion and that Condition would perform what he design'd, and would be beneficial to his Creatures then unform'd. *Moses* does not here tell us the Office and Use of Light, because in this Condition it lasted but four Days, and then is placed in another Manner, and all its Offices described:

And God divided the Light from the Darkness.

These Words are generally taken to signify the Interposition of the Sphere of Waters, or the Earth; and that the Light was on one Side, and the Darkness on the other, alternately. Whether this was then understood by the *Israelites*, I am not certain; it seems that the Heathens were ignorant of it long after. But as this was attainable, I think, he intended not to reveal it; but that this is only a Relation that God form'd the Light out

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of Darkneſs, and that let there be Light, and God divided the Light from the Darkneſs, imply the ſame Act: as let there be a Firmament, and let it divide; and God made a Firmament, and he divided, &c. But as the producing and propagating of Light is a continued Action, it deſcribes the Manner in which Light was, and is produced *. This was then the Action of that Agent, and was ſoon after transferr'd to be perform'd by the Sun, &c. in the very ſame Words; and ſo as things ſtand now, belongs to another Place. “ He divided and ſeparated the Light from the Darkneſs (c). ” We know not how he divided that Light from the Darkneſs otherwiſe than by Motion, becauſe he has reveal'd no more. Of what Degree that Light was, how it was moved, Parts among Parts, or about the Sphere, or in what Length of Time, I have no Means to know. But I think it was for other Ends than any which yet have been aſſign'd, viz. to prepare the Airs for the next Change, or Accident, or bring it to a greater Degree of Motion; and thereby e-

* Light being formed by dividing groſs Air into ſmall Parts.

(c) Critici Sacri Tom. I. p. 18. Vatablus.

nable them to execute a vast Commission, which was to have vast Consequences.

Ver. 5. And God called the Light Day, and the Darkneſs he called Night: and the Evening and the Morning were the firſt Day.

I think it means the Air in that Condition and Motion which God directed *Adam*, and which you from him call Light, and which he directed *Adam* to call, and you from him call Day, and the Air in that Condition, and in that Degree of Reſt, which he directed *Adam* to call, and which you from him call Darkneſs, and which he directed *Adam* to call, and which you from him call Night; and what God has directed me in my Writings to call by the ſame Names. Whether the Continuance of Darkneſs, or the Interval between the Creation and the Production of Light upon the Hemisphere where Light was firſt formed, be what he means by *the Evening*, and the Time while that Light was paſſing that Hemisphere be called *Morning*; or we are to count from the Formation of Light, and call the Horizon which the Light firſt left, *Evening*; and when the Light had made a Circuit with the ſame Edge to the ſame

same Horizon, we are to call that *Morning*, and that Circuit *the first Day*, I pretend not to determine.

Ver. 6. And God said, Let there be a Firmament in the midst of the Waters, and let it divide the Waters, from the Waters.

Ver. 7. And God made the Firmament, and divided the Waters which were under the Firmament, from the Waters which were above the Firmament: And it was so.

Ver. 8. And God called the Firmament Heaven:

The Meaning of these three Verses is not yet ascertained by Interpreters; as they cannot find what the Word, which our Translators render *Firmament*, signifies. Some have been forced to suppose Waters above the Heavens; which, if there were any such, he is not speaking of, nor would it be of any Use for us to know of them. Others suppose Rain in the Clouds: if there had

had been any such, it would have been *in*, not *above*, the Heavens. But 'tis very certain there was none 'till long after; and if there had been any Separation of Fluids in any of the other Globes, it was still *in*, not above the Heavens, and not in this Day's Work: And since these Verses, and especially this Description of the Firmament, of Waters above the Heavens, and that of Windows of Heaven at the Flood, are the constant Refuge of Atheists, because they seem irreconcilable; and since ill-designing Men have put some upon drawing Schemes which make *Moses's* Writings ridiculous, or incredible, or impossible to be explained; and as the Credit of Revelation in some measure depends upon them, and as the sixth Verse is a Physical Description of the Permission of an Action of Matter upon Matter, which was to produce Accidents or Alterations in the Condition of that Matter, to enable it to act, and make Changes in the Situation of the Parts of other Matter, which was to have Consequences upon other Matter immediately, some of them permanent, and some to be repeated at Intervals; and as this is not properly the Work of, or likely after so much Time spent, to be cleared by such, who are only Divines, or Linguists,

or Mathematicians, or Astrologers, or speculative or experimental Naturalists upon small Parcels of Matter; but by such, who have had, or shall have Courage and Capacity to make, and Patience 'till they have made sufficient or competent Observations upon the Formation and Situation of Things, and the several Operations of those which acted, and their several Effects, or Consequences upon those, which have been acted upon, as well as upon the settled Course of things now, with an Intent to understand the Scriptures, and the Situation of things which are of great Use, and must be search'd out and pursued, and to set up nothing of their own; and who have not published Errors which they will not retract, nor are attached to the Errors of others: And since the Words were infallibly suited to the things acting and acted upon, and to the Actions, Accidents, Situations, and Consequences, and were delivered in an ancient Language; we are first to search for the Meaning of the Words, and Observations upon things, must help to find the things, their Situations, Conditions, Actions, Accidents, &c. to suit the Words. According to *Sebastian Castalio*; "Then God commanded a thin Fluid [*Liquidum*] to be in among the Waters, to divide the Water from the Water;

character of
himself

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Water; and he made the thin Fluid; which was to divide the Water which was above it from that which was below it; which being done he named the thin Fluid, Heaven. 2 Esdr. vi. 41. *Upon the second Day thou madest the Spirit of the Firmament, and commandest it to part asunder, and to make a Division betwixt the Waters, that the one Part might go up, and the other Part remain beneath. "Let there be a Firmament.]* The Works of the second Day are described, which are the Expanding of the Air, the Division of the Waters, the gathering of the lower Waters into their Place; the forming dry Ground: "And these things God performed by the Means of the Spirit and the Light (e)". "Before the Spirit was let loose, and Light formed, the Air was a dense dark Body; but as soon as Light shone out, which, naturally thins, and expands, it began to be unfolded, to grow thin, and become fluid, and the thick Darknefs disappeared (f)." "רקיע in Hebrew according to *Aben Ezra*, is דבר נטוי i. e. something extended or expanded—for its derived from רקע which signifies to spread abroad, ex-

(e) Ibid p. 9.

(f) Martin Berrhai. in Lib. de Orig. Mundi, p. 8.

pand,

*Light acted in the Firmament of the World
expanding the air. Now it is common
to act upon the Earth by the help of
the Spirit of God & the Spirit of Water*

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pand, enlarge, and make thin. — *Psal.* civ. i. e. spreading out the Air as a Curtain. *Isai.* xl. 22. He spread out as a Skin the Air, and extended them as a Tent to be dwelt in (e). " *The Expansion* רקיע] a spreading abroad, Distending, Diffusing: hence *Isaiab* says, *Ch.* xlii. 5. Creating [concreting] the Heavens, and spreading them abroad, *Ch.* xl. *Ver.* 22. (f). " *Vatablus* translates Firmament, the Expanse, and *Drusius*, this Expansion is a spreading out the Substance of the Air (g). " Or rather from the *Syriac* Usage of רקע, which signify to press or squeeze, *Luk.* vi. 38. and perhaps the *Hebrew* רקע may primarily signify to press, and so to extend; for things are extended by being pressed, as Plates of Brass (h). " *Psf.* cxxxvi. 6. לרקע, LXX To him who makes firm; [σφραγίσαντι] and *Jerom*, who made firm [firmavit ἐσφράγισε.] so *Isai.* xlii. 5. and xliv. 24. the LXX. and *Jerom* translate רקע by the Words above. *Job.* 37. 18. תרקיע *Sym.* made firm (i). " From its Appearance, *Ezek.* i. 22. And

(e) *Critici Sacri* Tom. 1. p. 10. *Fagius*.

(f) *Critici Sacri* Tom. 1. p. 18. *Gen.* i. 6. *Vatablus*.

(g) *Synopsis Crit.* Tom. 1. p. 6. *Ainsworthus*. *Num.* xvi. 38.

(h) *Synopf. Critic.* Tom. 1. p. 6. *Bonfrerius* *Fullerii Misc.* 1. 6.

(i) *Critic. Sacri.* Tom. 1. p. 27.

the

MOSES's Principia. 31

*the Likeness of the Firmament upon the Head of the living Creature was as the Colour of the terrible Crystal, stretched forth over their Heads above, Dan. xii. 3. Shall shine as the Brighness of the Firmament. Of its Power, Psalm cl. 1. In the Firmament of his Power. The Prayer of Manasses. For all the Powers of the Heavens do praise thee. Job xxxvii. 18. Hast thou with him spread out the Sky, which is strong, and as a molten Looking-Glass? Psalm xix. 1. The Heavens declare the Glory of God; and the Firmament sheweth his handy Work. Job xxxviii. 33. Knowest thou the Ordinances of the Heaven? Canst thou set the Dominion thereof in the Earth? In Situation or Place. Gen. i. 14. And God said, Let there be Lights in the Firmament of the Heaven. Ver. 17. And God set them in the Firmament of the Heaven. Ver. 20. And Fowl that may fly above the Earth in the open Firmament of Heaven. Here is a Permission to an Agent, or something which could move or act (as at *let there be Light*) which was to form or put something into a Condition to move or act in a farther Degree, with a new Name, and another Permission to this Agent, which had a new Name with new Powers.*

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It is term'd the Spirit of the Firmament, and describ'd to be something which is call'd *Liquidum*, a thin Fluid. These Operations are attributed to the Force of the Spirit and the Light. The Spirit and the Light by Motion were rarified, and its Parts were to diffuse and pervade the Pores of that Mixture which was first call'd Earth, then describ'd to be loose, or fluid; and afterwards called, as here, *Waters*; to act there, sort the Parts, form a Division, and divide the Waters. And this new Name signifies, that it was invested with Powers to have different Effects upon different Sorts of Matter, to expand, distend, diffuse, fill, thin, &c. Fluids; and to compress, drive together, keep firmly together, and establish the Parts of Solids, or the Earth. 'Tis described to be exceeding bright, is of great Force, Power, and Strength, has Ordinances and Dominion in the Earth. 'Tis described to be where the Sun, Moon, Waters, Earth, &c. were, and called *a Diffusion of the Body, of the Airs*; and in the eighth Verse the *Heavens*, the *Æthers*, the *Airs*. And it is a continual Attempt of the Airs to expand, produced and continued from the Motion of its Parts among one another, which produced a Compression

upon every thing which resisted it, and most upon the Parts of Solids, which produced a Separation and a Division of the Solids between the Waters, and of each Species for their respective Uses. And the Meaning of the sixth Verse must be ; —Let the Motion which is in the Airs, and has produced Light, go a Step farther, make the Parts of the Fluid of the Air *Liquidum*, a thin Fluid, expanding and diffusing ; and let it act in the Pores, or press in, or act among or between the Parts of the Mixture called Waters, and compress itself and other things, and thereby make a Separation, and of the Parts separated a Division between the one and the other Waters. But how is this consistent with the next Verse ? wherein 'tis said, *God made the Firmament and divided.* How did he make it, and divide ? He only said, *let it be ;* *Moses* does not say there, he acted. But he created the Airs ; he infused Motion, that Motion produced Light, that Light an Expansion, and that Motion by the thing expanded divided, and so he made and divided. But *Moses* goes farther in the Remainder of the Verse, and describes the Situation of the Division, and of each Part of the Waters so divided : Not as the Waters were with Respect to what

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was between them, for that was but just formed, and had no Name but a Division, and was soon after to be described in another Situation, with respect to several things ; but by things which were then where they were created, had been described before, and he could not have described the next Action without this ; and the seventh Verse will stand thus — And God by means of the Motion aforesaid made the Fluid of Airs thin, expanding, and compressing, which made a Division between the Waters which were separated from each Side of, and divided by the Sphere of Earth ; so that one Part of the Waters was under the Expansion, or Airs expanding, and the other Part above the Expansion, or Airs expanding. — The next Question is, where were the Airs or things expanded ? truly one Part in an Orb inclosed, or the Abyss below the Waters, and the other Part in a Sphere above the Waters. This Expansion was to reach, and did reach from above and from below ; from each Part of the Airs to a Distance, in Proportion to its respective Force into the Sphere of the Mixture, which was called Waters, and was to make, and did make a Division : How, and with what ? truly by compressing and
sepa-

separating the Parts of that which was to be Dry-Land, and forming them into many contiguous Spheres, or what we may call one Sphere between two Spheres of Water; and consequently the Waters were in two Spheres, and one above, and the other below the Sphere of Stone: and *vice versa*, the Sphere of Water, which was above that of Stone, was next under the Expansion in the open Air, or that which was alternately Light and Darknes: and the Sphere of Water, which was under the Sphere of Stone, was in a Sphere next above the Expansion of the Orb of Airs, or Darknes inclosed in, or the Abyfs. If there had been an Abyfs of Airs below, and had not been an Expansion from below, as well as from above, the Earth had gone to the Center, and had left no Room there for the Waters to retire to. But as 2 *Esd.* xvi. 58. *With his Word bath he hang'd the Earth upon the Waters.* And so we are deliver'd from the Danger of Waters falling from above the Heavens: And the Heathens may take back their Idols of Projection, Attraction, Gravity, Elasticity, &c. And we see a Word for an Agent or Action may have many successive Significations, because one Action may have many Consequences; as the

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Airs without Motion are call'd Darkneſs ; in one Degree of Motion call'd Spirit ; in a farther call'd Light ; in another call'd Expansion : as Expansion caus'd Compreſſion, that cauſed Separation, that cauſed the Solidity of the Earth and the Clearneſs of the Water ; it alſo made the Earth crack, and form Fiſſures, fill'd ſome of them with Metals, and through others forc'd down the Waters, and with them form'd the Surface of the Earth, &c. And theſe new Conditions, new Powers, and new Names do not take away the old Conditions, Powers, or Names ; there is Darkneſs ſtill with little Action ; 'tis a Spirit ſtill, and moves ; 'tis Light ſtill, and ſhines ; 'tis Expansion ſtill, and compreſſes, &c.

And it was ſo :

“ And it was done ſo, and it was made firm, ſolid, durable. *Job* xxvi. 10. *He has ſet circumferential Bounds* [limitem per circuitum] *on the Surface* [Faces] *of the Waters* (k) : “ Or, God ſeparated the Waters without the Wind, and afterwards

(k) Critici Sacri Tom. 1. p. 111.

dried

dried them away by the Wind (l)". "The Earth, its grosser Parts being compressed together, and at length separated from the Waters, and clear'd of them (m)". And this will make other Descriptions, even some as they are translated, intelligible; as *Pf. civ. 3. And placeth his Lofts in the Waters. Amos ix. 6. For in the Heavens* [first in the Expansion, and after between the two Spheres of the Airs] *he buildeth his Stories. Job xxvi. 7. And stretcheth out the North** over the empty Place [or Abyfs full of Airs] *and hangeth the Earth upon nothing †. And all the rest, if the Translation came up to the Hebrew,*

And God called the Firmament Heaven;

That you may not mistake, and think this Expansion, this Agent, which di-

(l) Alphonfi Tostati Tom. 1. p. 8. Gen. i.

(m) Critici Sacri Tom. 8. p. 534. Arius Montanus Lib. Phaleg.

* Perhaps, *The Covering*, viz. *the Shell of the Earth*.

† The Earth hangs upon, or swims in, or is moved by בלימה, which is translated *Nothing*; but is the Mixture of Light and Spirit which surrounds the Earth, from בל a Term for the Spirit, and מה whence יום Day.

vided the Earth from the Waters, is something which God did not create, or which has Powers without him, 'tis an Action of that which he created, and is in my Description of the Creation already nam'd, which he taught *Adam* to call, and you from him call the Airs, the very same, but by him put into Motion, &c. as in the former Verses is related.

There are some Texts, which describe the immense Quantity or Extent of the Airs, and the Commodiousness of their Situation, or Figure, in a Sphere about the Earth. The Airs, when they were writ, and now, are in the same Quantity, and in the same Sort of Figure or Sphere they were created in, and in the same Place with respect to the Earth, except those which were in the Abyss, and afterwards changed Place with part of the Waters, and were join'd or united into the same Figure or Sphere; and the Creation of them, and placing them about the Earth in a Sphere, is one and the same Act; and the Addition of those out of the Abyss did not alter their Figure, nor extend them, otherwise than by an Addition of Quantity. But there are many other Texts which describe this Action, [רקיע] or Power in the Airs, and attribute it to God as another Act; and some mention

mention both distinctly, but the Translators make most of them bend to the first. Could the Author, or other divine Penmen, whose Business was to make Men sensible that God created Matter, and gave it all the Orders and Powers it had or has, omit or forget to tell them of that which sets and keeps all the Wheels a going, and leave it to the People, whom he was just then recovering from the Worship of those Agents, and other Idolatry, to search it out, or to the Heathens to explain it? Can any one be so stupid to expect that the Heathens, who had either these Agents, or other Gods of their own, should attribute the Oeconomy in the World to the true God, and shew us how to explain his Revelation concerning it? And since they had not a God of their own that they had the Impudence to ascribe it to, was it not their Business to make the Chaos eternal, and to ascribe the Oeconomy in the World to Nature, innate Qualities, nay, rather than to God, to Chance? Nay, suppose any of them believed in the true God, and understood it, though some hinted at his being the Author, durst they publish it plainly? No: that had been the Way to be ston'd, and the Writing to be burned by the Hands of the Executioners. Their

Ignorance, or pretended Ignorance of this, set all their Philosophers to work ; and he that could form the most incredible System was the greatest Man. Yet we are not to reject every Article they advance, but only strip off what they added, or add what they stripp'd off. For as *Clemens Alexandrianus* says, "We have shewn and in the first Book that the *Greek* Philosophers are Thieves, who have taken their principal Notions from *Moses* and the Prophets, and have not had the Gratitude to acknowledge it (*m*)."
 It may be said of this Spirit and Motion, as the Man said, *St. John xi. 30.* *Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath open'd my Eyes.* Can we be at a loss from whence this Motion came, that hath produc'd Light out of Darkness, and after an Expansion which hath separated the Chaos, the Earth from the Waters made it solid, and kept the Parts together; divided the Waters, carried those above to below, made the Earth habitable, &c.

There is another Mistake arising from the Texts which mention this Act of uniting, fixing, establishing, or rendering the impalpably small Parts of the Earth solid

(*m*) Strom. Lib. 5. p. 550.

or immoveable, so as the Form or Foundations should not be broken or dissolved *here*, or more lastingly after the Flood; as *Psal. xcvi. 10. The Globe is establisht, it shall not move.*—which have been applied to fixing the Earth upon Foundations, so as to hinder the whole Earth from shifting, or moving locally; and had like to have cost the first Discoverers, or Revivers of the Earth's Motion very dear: but the Translators since have rendered them so as to signify neither.

The Philosophers, falsely so called, and mostly Heathen, have puzzled the Translators, though cautioned by *St. Paul*, and they have puzzled the World with empty void Space, or Place without Matter. “ Besides some Philosophers have introduced a Vacuum, and that entirely void of all Body; they point out a Sort of an infinite Chaos, and contend that it was before the World; but the Elements being created, they concluded all Bodies within the Compass and Circumference of Heaven, leaving no Vacuum within (*n*).” And so have brought in a Name which they imagine to be the Residence of God, of Angels, and Spirits, by the Word *Heaven*; and consequently Angels

(*n*) Max. Bibl. Patrum, Vol. 25. p. 69. Nicetæ Thesaur. Orth. Lib. de Græcis & Judæis.

and

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and Spirits into this Creation, and into the Formation and Operation. *Moses* neither mentioned, nor meant to give any such Description. Our Translation says, that—*The Angel of the Lord appeared unto Moses in a Flame of Fire, out of the midst of a Bush*—Indeed, the Power or Presence of God, appeared where Fire burned, and consumed not the small Wood of a Bush; and, I think, he says, he saw no other Appearance; and that drew him aside to the Place where he received his first Commission; and when he desired a descriptive Name of God, he had no other but *I am*; and when he required some Abilities to convince the *Israelites*, and the *Egyptians* of his Commission, God shewed and gave him his farther Power over Matter; that was a Test to the *Israelites*, and at last to the *Egyptian* Magicians, when they could not make Dust Lice; and tho' some have lately, instead of a Prophet, represented him a Conjuror, and that he had learned that Skill amongst the *Egyptians*, 'tis plain he was not acquainted with the Abilities of the Magicians, which indeed was Folly: for if he had, he would not have taken the turning of a Rod into a Serpent for one of his Credentials, because he would have known they could have done it

it as well as he. *Moses* has not yet said any thing of God, but in describing his Actions concerning Matter. He speaks of and uses proper Names for material things, which were then created out of nothing, and proper Words for the Actions and Accidents of those things: He says nothing of the Subsistence, Residence, or Actions of any other Beings or Things: It was not his Business to describe them, much less to describe Philosophical Voids, &c. And if by what we call Heaven he only means Airs, and the Matter in the Sun, Planets and Stars; immaterial Beings and what they call Space, are not included in his Descriptions. The latter divine Penmen, in relating God's Actions or Operations in or concerning this created material System, have attributed them to his Spirit, or Strength, or Power in the Airs; as *Psal.* lxxviii. 34. *Thy Strength is in the Clouds, &c.* and stiled them his Spirit, his Hand, his Ministers, his Voice, his Breath, his Presence, his Glory, his Attire, nay every thing less than himself; called them his Throne, and mentioned the Heaven of Heavens, &c. Indeed his Operations in them and by them, were, and are, the visible and permanent Evidence, of his Power; but the pious Translators have

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have imagin'd the Upper Heavens to be the Place of his more immediate Residence, and for Fear of robbing Heaven (which there is no Danger of, so long as they allow them to be his Servants) have attributed all the Actions to him immediately, or to the Acts of his Angels. His Throne implies no more in Matter, than the Matter where his Ordinances of the Airs were imparted, and by them his Ministers executed there, and upon the Earth: The Heaven of Heavens implies no more than the present Sphere of Airs, which is compos'd of the Sphere of Airs which was created above and that which was created in the Abyss, and now united, and so the *Airs of Airs*: The Sun, Planets, and Stars are all in the same Matter, the Expansion of the Airs, as the Fowls flie in: The Descriptions of the Heavens are not to magnify, but diminish them, *Solomon* says, 1 Kings viii. 27. *Behold, the Heaven, and Heaven of Heavens cannot contain thee*; and *God* says, Isa. lxvi. 1. *The Heaven is my Throne, and the Earth is my Footstool: where is the House that ye build unto me? where is the Place of my Rest?* Wisd. of Sol. xi. 12. *For the whole World before thee is as a little Grain of the Balance; yea, as a Drop of the*

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the Morning-Dew that falleth down upon the Earth. Our modern Philosophers, they say, and I shall not now rob them of their Invention, have brought into their empty Space, which can do nothing in direct Opposition to Scripture, powerful, but invisible Properties in solid Matter to act in that Space; nay, the Sun and Planets to extend their Power to the Earth, and each of them to each other reciprocally, and thereby taken away the Fluids, and the reveal'd Power in Fluids, and the visible Evidence of the Power of God.

Ver. 9. And God said, Let the Waters under the Heaven be gathered together to one Place, and let the Dry Land appear: and it was so.

'Tis remarkable, *Moses* does not say here, that God gathered the Waters together to one Place, or that God made the Dry Land to appear, but seemingly leaves these Actions to second Causes: These are left as Accidents of a lower Class, indeed to be executed by the Agent established: The Waters next under the Heavens, and upon the Surface of
the

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the Earth, were to go to some Place where there were other Water for them to mix or join with, and be in one Place. "To their Gatherings together; into one Collection (o)". What Place was this? The Seas, if they had been then in Being, or the *Conceptacula* had been form'd, the Waters to go had been in them: were there other Waters in the Clouds, or above the highest Extent of the Airs? If those here below had gone to them, then we should have had no Waters left: Where were the Waters they were to be gather'd to? Where was there any Room for them next the other Waters? And what was to fill the Room they were to leave? Was there not a Place appointed for them? Yes certainly. But, as I hinted above, there was something to be done before the Waters could go: There wanted Swallows and Inlets through, and also Cracks in and through the Shell; they were to be made; but that is both implied, and may be discover'd by Observation, so needed not be reveal'd: And it must stand thus, Let the Waters next under the Airs and above the Earth be ga-

(o) Polyglot. Vol. 6. p. 1. Flaminii Nobilii Notæ.

ther'd

ther'd at Inlets, or Funnel's through the Sphere of Earth, and carried down to the Sphere of Waters, into the Place of the Abyſs of Darkneſs or Airs; and let that Sphere of Waters which is below, and the Sphere of Waters which is to deſcend and change Places with the Airs which are now below, and which are to aſcend as the Waters go down, be in, or make one inclos'd or undivided Place, or an Abyſs, or Congregation of Waters, larger, by the Quantity of the Sphere of Waters which are below, than the Abyſs of Airs, that which goes down with them included.—But why one Place? why not denominated from the Matter in the Place? This was juſt at the Time when the Airs and Waters were to change Places, ſo could not be denominated from either: And it could not be miſtaken, becauſe there was not at that time any other Place bounded: But moſt deſcriptively, becauſe Part of the Waters at that time was there, and the other Part was to go to it, or them, and be together, or in one Place, or Congregation: And conſequently, let the Airs which are in the Abyſs, or the Abyſs of Airs, come up into the Place of Waters which go down; let it come in under the Airs which were above the Waters,

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ters, (going or gone,) and make the Sphere of Airs above, larger by the Quantity of Airs which were in the Abyfs; which, when so join'd, are after call'd the open Firmament of Heaven; and let them be alternately changed into Light; so that the Dry Land, which was form'd and hid with Waters, may by Light in the Air appear. "This Day God made the Earth rise into Mountains and sink into Vallies, and vast Channels, &c. (p)". "Moreover this gathering together of the Waters was when the Earth, which before was round and cover'd all over with Water, was raised by God, here into Mountains and Hills, and there sunk into Vallies: And so the Water betook itself to the lower Grounds. I say nothing of the Gulphs with the Bowels of the Earth. See *Eccles.* Ch. i. Ver. 7. about the Rivers, how, I mean, they flow from and return to the same Place (q)". From such Guesſes as these our Theorists took their Disruption; and fancied Mountains, Valleys, and Seas were made so.

(p) Synopf. Crit. Tom. 1. p. 8. Gen. i. 9. Corn.
a Lapide, Bonfrerius:

(q) Bibl. Lat. cum Comment Joh. Gordon. Vol.
1. p. 6.

Ver. 10. And God called the Dry-Land Earth; and the Gathering together of the Waters he call'd Seas:

And God call'd the Parts of the Earth which were first diffused in the Waters, and lately separated from the Waters into solid Parts contiguous to each other; and then at the Surface of the Waters, or Dry Land, in form of a hollow Sphere, fill'd with Waters and what they tore out of the Surfaces, and carried down with them by Part of the Airs and Part of the Waters, shifting or exchanging Places, situated between the two elementary Fluids, *the Waters below or within*, and the Airs or dry Element without or above, EARTH. And the Gatherings, Drainings, or Gleanings of the Water which went last, when the Store-house was full, and were lodged in the Mouths of the Funnels, at the Entrances or Places where the great Store or Treasure of Waters were gather'd in, or at the Barn-Doors, he called SEAS; Job xxviii.

10. *He cutteth out Rivers among the Rocks.* Jonah ii. 6. *I went down to the Bottoms [Heb. Cuttings off] of the Mountains;*

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2 Efd. xvi. 58. *He hath shut the Sea in the Midst of the Waters.* — In Conceptacula, in the middle Sphere, in the Shell of Earth; which were, when they were made, between the two Spheres of Waters; but, when the upper Sphere of Waters was gone down, were uppermost. Eccles. i. 7. *All the Rivers run into the Sea, yet the Sea is not full: unto the Place from whence the Rivers came, thither they return again.* And things were then as again after the Flood, when Moses says, *Exod. xx. 4. Which is in the Airs above, or which is in the Earth beneath, or which is in the Water under* (and so within) *the Earth.* Psal. xxxiii. 7. *He has gathered the Waters of the Sea together, as an Heap; he has laid up the Deeps in Store-Houses,* and says nothing of any other Waters. Indeed, the Heavens of Heavens, and the Waters above the Heavens are mentioned. Psal. cxlviii. 4, 5. *Praise him, ye Heavens of Heavens, and ye Waters that (be) above the Heavens. Let them praise the Name of the Lord: for he commanded, and they were created.* But this refers plainly to them as they were created, or at farthest when the Waters were divided, and not as they (*be*); and there is no Verb in the *Hebrew*, so must be understood

stood (*were*); and though, when the Law was given, the Airs were together, and the Waters together, each in one Congregation, except some small Quantities diffused into each other, they still write each in the plural Number, as *Heavens, Abysses*: Which shews, that some Interpreters think there are more Abysses than one, and more Heavens than one.

Moses spoke of created things, in whatever Sphere or Place they were at the time he spoke of, with no Respect to the Space which contained them; only described their Situation in respect to one another; when Alterations were made in any of their Conditions, whether in the same Place or Situation, or another, he changes their Names: He says, that the Earth was created, and that the Parts of the Earth were loose, and in such a Figure, that they encompassed something which was void of Earth; something of less Density than that which environs it, or them; and that he calls an Abyss, or Store-house of Darkness, or dark Airs; and called the Mixture of loose Parts of the Earth, which were to be some solid, and the greatest Part fluid, and which he had called Earth, and which contained all terrestrial Matter, **WATERS**; (as he called

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both Night and Day, the Darkneſs bearing ſmall Proportion, DAY preſently after;) and he called all above, or which encompassed the Waters, the *Spirit* of God, or AIRS, which God had put into Motion: Then a great Part of the Sphere, called Waters, was, if the Place had been meaſured by Diſtance from the Center in that Sphere or Place where Fowl flie now, which we call the Atmosphere: and if the Place had kept the Name of the thing named in it, we muſt have called that Sphere, inſtead of Heaven, Waters; but it had the Name changed ſince, when AIRS came into it, and changed Names twice at the Flood, as the Matter changed Place, when the Separation and Diviſion were made: He, by way of Diſtinction, called the Sphere of Waters under the Earth, and above the Expanſion in the Orb of AIRS in the Abyſs, which were ſeparated from the Parts of Earth which roſe, *The Waters above* or *next above the Expanſion of the AIRS*; and the Sphere of Waters above the Earth, which were ſeparated from the Parts of the Earth which ſunk and were under the Expanſion in the open AIRS, *The Waters under* or *next under the Expanſion in the open AIRS*: and when the Waters under or next under the

the Airs were ordered to go, and were gone down to, and mix with the rest in one Place or Congregation, still something of less Density than that which incloses it or them, he calls *an Abyfs of Waters*; and he calls the Darknefs, or Airs, which came out of the Abyfs, or the Abyfs of Darknefs, which came into the Sphere which the Waters which were above the Surface of the Earth had lately possessed and left, and were presently in the same Condition as the Airs above that Sphere, and mixt with them, alternately *Light and Darknefs*; and soon after called them, the open Expansion of the Airs, *whose Powers shall be shaken*, Matt. xxiv. 29. Luk. xxi. 26. and *which is to perish*, Job xiv. 12. Psal. cii. 26. Isai. xxxiv. 4. Ibid. li. 6. Matt. xxiv. 35. And called the solid Substance or Sphere, which was separated from the Waters, *Earth*; and the Waters which remained in the deepest Furrows, which the Waters which went down tore in the Surface of the Earth at their going off, *Seas*. The shifting of Airs and Waters will be more fully proved at the Flood.

And God saw that it was good.

That it answered, and would answer the Ends it was designed for: and no doubt was vastly more fruitful, more commodious, and more pleasant than the present Earth; but I have not yet seen one Scheme, or one tolerable Guess published, to shew what made it so.

If any should ask my Opinion, why God did not create things perfect at once, but in Atoms, and produced a Cause to form them by Degrees successively: And why *Moses* is so particular in these and all the other Formations, Changes of Conditions, Situations, &c. Besides the Reasons assigned of instructing Men in useful Knowledge, and preventing Adoration of the Agents employed in keeping up the Oeconomy, he has an Opportunity, besides his Creation, to shew that it was his Spirit, and not the Spirit of the World, which produced Motion, &c. to shew that Light is not the Issue of the Sun, but the Sun the Issue of Light; to shew that the Origin of all Bodies was from impalpable Dust; and his Wisdom and
Power

Power in infusing a Power into an invifible thin Fluid to act, before there were two Atoms of Solids together ; and to fort, form, unite and keep them together, place and keep them in proper Situations, &c. and thereby his continued Dominion and Operation upon Matter, which could not have appeared fo plainly, if he had made and only revealed that he had created all things perfect, or in the State they were in when formed ; perhaps, then Men would always have doubted, whether Solids were not the Cause of Motion, and whether he could have diffolved them. Why was Man made of Atoms? Was it not to fhew; that he, who collected and once put them together, could diffolve and collect them again, when difperfed.

What Motion in the Air produces, how it is continued, what Light is, how it is now propagated, what this Expanfion is, how it is performed, what Effects it has upon that which is expanded, what Effects it has upon that it compreffes in its different Degrees, and in their different Conditions and Situations, belongs in Part to a Description of the folid Parts of the Earth, &c. and are coupled together

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ther. *Wisd.* vii. 17. He gave me the true Knowledge of the Things that are; that I should know the Constitution of the World, and the Power of the Elements But indeed to several other Works.



OF



OF THE
DISSOLUTION
AND
REFORMATION.



HE Revelation of the Flood, or what happen'd then, which was reducing the Earth to its first State, and a Parallel Act to the first Formation of it, differs much from the Revelation of the Creation, and first Formation. There were living Witnesses, who saw many of the Particulars which he relates of the Flood, and surviv'd; and Relations of what they saw were doubtless handed down, and well known, when *Moses* writ: And as the Earth has remain'd from the Flood as it was when he writ, they had, and we have natural Evidences of many things, which he needed not reveal;
and

and there are many things which he has reveal'd, which neither they who saw and surviv'd the Flood, nor those since, nor we, could have known, though several of them, as they are reveal'd, may be prov'd to be true by natural Evidence. And there were some Alterations made soon after the first Formation of the Earth, which, perhaps, would have some different Effects in the second Formation of the Earth, during the Flood; which, 'tis likely, answer'd the End of dissolving the Earth. That there was a Flood which destroy'd all the Men and Animals, which are related to have been destroy'd, needs no proving; but what I take for granted, and what I have seen natural Evidence enough to prove, *viz.* that the Parts of the Earth, Stone, Metals, &c. were dissolv'd at the Flood, and that the Remains of Animals, &c. found in Stone, are really such, has lately been counted a Discovery or two. Many Remains of Animals and Vegetables preserv'd in Stone, Clay, Sand, &c. have been collected, and produc'd, sort'd into Classes, and a List of hard Names pick'd out for them: Collections have also been made of the Remains of Animals, which have lately liv'd, and of Vegetables which have lately grown,

to

to compare and prove to those who never look'd into the Earth or Sea, that each Species of them are alike in all Respects. Others have discover'd, that there was no Diffolution, and account for the Shells other ways. The various Translations of several Words in Scripture, which relate to this, some before, and some after, and some Heathen blind Evidence, have been cited to prove that there was. And every thing which has been discover'd, or shall be discover'd in this Affair, or about putting it together again, is to be suppress'd, or seiz'd, and apply'd to their Use and Purposes, right or wrong; without any Account. And the one argues thus; "When Man, whom God created pure and upright, had subjected himself to Death, and so human Nature was swallowed up in Sin, and being depraved by Lusts, just Vengeance soon overtook this Licentiousness. And we all of us, prove by denying it, or tacitly acknowledge the Sentence of God the Creator and Judge inflicted on sinful Man, and the Earth for Man's sake, and which is to last, as long as the Earth is inhabited by Men; it's natural Infirmary is a Witness sufficient to convince the most obstinate, tho' they should not believe the Scripture which is true

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✓ true and faithful. Moreover we have it on the Authority of the most credible Writers, that all Mankind was destroyed, (a few only being preserved in an Ark, for their Faith, to renew the Race,) by the Sea which was let loose upon the Earth, and the invading Deluge; when the Globe being cover'd over, all was Air or Sea. And they assure us that there have been some, who tho' ignorant of past Times and of the Author of Times, [*Temporum*] have guessed it from the Stones which we find in distant Mountains, full of Shells, and often worn and hollowed out (*r*)". "When he says, the Fountains of the Abyss and Cataracts of Air, he plainly shews that the whole visible Creation was surrounded with Water—so the Earth was reduced to its original Chaotic Condition, [*Barbariem*] without Form and invisible. The Waters above and below becoming, as at first, a dirty Sink, [*Colluvies*] brought all into that disorderly Confusion (*s*)". It may be demonstrated many Ways that an universal Flood has

(*r*) Max. Bibl. vet. Patrum. Vol. 6. p. 381.
Pauli Orosii. Lib. 1. Ibid. Mag. Bibl. vet. Pat. Tom.
5. Pars 1. p. 339.

(*s*) Procopii Gazæi Sophistæ Comment. in Genes.
cap. 7. p. 100.

invaded

invaded the Earth, which will convince those that are unwilling to believe *Moses* who has explained these Things: For there are yet to be seen in high Mountains and Places difficult of Access, various Sorts of Fish-shells, left by the Sea, and such like, which I myself have seen (*t*)". "And the other thus. For even in our Times, they who dig Stone for Building, have found on the Top of *Libanus*, several sorts of Sea-fish, which happen'd to stick fast to the Clay in those Hollows of the Mountains (*u*)". — "For there is in some Places such a mineral Power, that not only Water, and other Things are turned into Stone, but even Animals, which happen'd into those Places have been turned into a Stone, inclining a little to Redness, whence he says, we find in Stone Bodies like those of Men and Beasts.—But the Proof that they were real Animals is, that we not only find all the outward but the inward Lineaments, which are to be found in real Animals of the same Species: for it is impossible that this should be performed by human Skill, because the Workman might carve without, but could not carve them

(*t*) —Ibid. Cap. 8. p. 101.

(*u*) Max. Bibl. vet. Patr. Tom. 27. De Eustatii in Hexæm. Comment. p. 33.

with-

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within : Whence we have the strongest Argument that these were once real Animals, &c. (x)". "*Vitruvius* writes that Vegetables and Animals may, by a certain universal Virtue, be turned into Stone "(y). I know not that there was any great Necessity for *Moses* to reveal what affords plain Evidence to the Senses ; nor did the other sacred Writers mention it as a Discovery, but in enumerating the Acts wherein God had manifested his Power over Matter. *Moses* speaks plainly enough, and doubtless where his Cotemporaries thought there was any Need, explained his Writings by Words to the then *Israelites* ; which would be handed down by Tradition, or, perhaps, by Writing ; and he will speak still plainer to us than they have lately made him speak, when the things are a little better understood ; and also the other Writers, as well those which are sacred, as those counted Apocryphal, allowing for the *Hebrew* Manner of expressing their Tenses, when speaking of the Works of God, as attempted to be explain'd, *Synopsis Critic. Tom. 1. p. 7.*

(x) *Alphonf. Tostati. Tom. 1. p. 157.* The ancient Philosophers cited by *Albert. Magn. Lib. suo De natura loci.*

(y) *Lodovici Celii Lectionum antiquarum Lib. 30. p. 1691.*

and in other Places. And that there is frequently no Verb, so no Tense; and considering the Conditions and Situations each of the things were in at the time each of them spoke of, and that no Tense could ascertain the time, without mentioning the Day, and the Situation of other things: and those ancient Fathers, who preserved and conveyed the lively Oracles of God downward for us, and who, perhaps, had seen other Writings not now extant, have not been so ignorant and forgetful in this Matter, as some pretend. But to return to *Moses*.

GEN: vi. 13.

I will destroy them with the Earth.

“ The Earth] *Arius Montanus* [but the *Perf.* hath it, *I will destroy them the Earth*] the Earth was damaged by the Sea—*Lira*, the *Hebrews* say that three Spans [*Palmi*] of the Earth were torn off the Surface of the Earth and turned into Water (x).” What they mean by three, I cannot tell; but they have such another Expression about the Firmament. “ And the Lord made the

(x) Synopsis Crit. Tom. 1. p. 82. Gen. vi. 13.

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Firmament supporting it with three Fingers between the Extremities of the Heavens and the Waters of the Sea (a). "The first Part is a Repetition of the seventh Verse, a positive Declaration of a thing lately determined; and the second Part seems to refer to an old one, viz. Gen. iv. 17. *Cursed is the Ground for thy Sake*; a thing long ago determined, and the Determination here is, that he will destroy the Creatures with the Earth. But as the Translators put *from* in the Margin instead of *with*, we must not depend upon a Preposition, but see what was threatned by the Execution; for tho' none, that I remember, have so much as hinted, that *Moses* mentions the Execution upon the Earth; I dare say, *Moses* would not make such a Slip: He would express every thing that was necessary, and leave nothing short, but what might, by being seen, give Confirmations of his Description. *Destroying* might, in relation to Animals, imply taking away their Lives; and with relation to the Earth, making it unfit for Use, or unfit to answer its Ends: and this might have been done to the Creatures, without destroying the Earth; or the Earth might have been made useless,

(a) Polyglot. Tom. 4. Targ.

in degree, or wholly, without destroying the Creatures, 'till they had been reduced to short Allowance ; or 'till they had died of Famine. And the Word, which they render *destroy*, cannot be applied particularly * to Dissolution, because the Crust might have been broke and sunk, and so effectually destroy'd ; but more certainly, because all Land-Animals, which were included in this Destruction, were not dissolved to Atoms, as the Earth was. And if the Word had certainly signified to *dissolve*, the Creatures were dissolved, by separating the Fluids from the Solids : And if the Parts or Fragments of Stone, which were only contiguous to, and independent of one another, had been separated, the Earth had been dissolved, without dissolving it to Atoms.

Ver. 17. And behold I, even I, do bring a Flood of Waters upon the Earth, to destroy all Flesh, wherein is the Breath of Life, from under Heaven : and ever thing that is in the Earth shall die.

* As Dr. Woodward applies it, in his Nat. History p. 88. London 1726.

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Whatever the Derivation or Meaning of the Word for Flood might be, with relation to the Earth, if it means only what is clear, that the Flood was brought, or was to be the Means, to destroy all Flesh, it will stand thus, (This is not, let there be, or, let the Agents which I have established, or let us bring; but) *I, even I*, in direct Opposition to all the Orders which I had established in Matter, I will supersede Nature so, as to make the lightest Matter descend, and heavier ascend, to punish and destroy this wicked Generation, in the most terrible Manner. "The *Hebrews* call the Deluge מַבּוּל, the Etymology of which Word, according to R. S. is from בָּלָה *to confound*; for all things here below were brought into *confusion* by it. But *Kimchi* deduces it from the Root נָבַל which signifies *to Decay* and *Rot* (a). " If it means what they say with relation to both the Creatures and the Earth, it will stand thus; to dissolve the very Earth, which supported them in their Luxury, and reform the Earth in such a manner as to abate the Means of their Luxury; put the new Race under the Necessity of hard Labour, &c. and so execute the Curse pronounced some

(a) Crit. Sacri Tom. i p. 136. Gen. vi. 17. Munsterus.

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time ago ; and lodge even in its most solid Parts the Remains of those Creatures and Vegetables I shall destroy ; that there may be lasting Evidence of this Destruction, and of the Manner of it, to all succeeding Generations. Whatever appears to have been done, was done by him ; though the Actions were contrary to Rules, nothing was done by Chance ; and whatever was done, the Words express, or imply. But the Certainty of this Action is not left to the Implication of a Word, in a Threat, or Decree,

GEN. vii. 4.

For yet seven Days, and I will cause it to rain upon the Earth forty Days, and forty Nights : and every living Substance that I have made, will I destroy from off the Face of the Earth.

“ *I will destroy all Substance which I have made*”.] He calls the living Creature, Substance ; for inanimate things, such as the Earth, and Trees were not destroyed or razed, but damaged : altho’ the Flood

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took the Surface of the Earth and turned it into Water, &c. (*b*). This if Substance mean *viventem*, and Faces *Superficiem*, is a Limitation, or an Appointment when he would begin to produce the Means, which should destroy all Flesh, and so hasten and fix *Noah's* time of going into the Ark; and if he had declared before, that he would destroy them with the Earth, this was also fixing the Time when he would begin to destroy the Earth; and though the Rain did not destroy or dissolve the Earth, the Cause that rais'd the Rain had the first Hand in destroying it.

Ver. 12. The same Day were all the Fountains of the great Deep broken up and the Windows of Heaven were opened.

What the great Deep is has been explained; and those Inlets, Apertures, or Places, at which the Water went down through the Sphere, or Shell of Earth, or Stone, to let the Dry-Land appear, were now, by the coming up of the Water, at first made Springs, Spouts or Fountains;

(*b*) Alphonfi Toffati, Tom. 1. p. 74. Quest. 7. Gen. vii. 4.

and

and together with the Passages of Springs, this Day, by the Force upon, or of, the Waters, broke up, or broken open upwards, to make Passage for the Water to ascend. What these Fountains were appears yet plainer, by the same Words being used, where the *Psalmist* lxxviii. 15. is speaking of *Moses* splitting the Rock, and making the Sides contract this Way and that Way, leaving an Opening, through which the Waters gush'd out. "*All the Fountains of the great Deep were broken up.*"] " We shall more readily understand these Words if we enquire into the meaning of the Word *Abyss* or *Deep*, which is nothing else than an hidden Place in the Bowels of the Earth, where the Waters lie hid and from whence Fountains and Lakes have their Rise ; and it's called the *Great Deep* by way of distinction from some lesser Hollows in the Earth ; for this is as it were the Mother of them all, to whom they are all joined by Veins and Passages : The Fountains therefore of that *Great Abyss* were broken up, is as if he had said, such a Quantity of Water burst from that great Deep that its common Outlets were broke or burst open, like a Land-flood when it meets with Resistance, the too great Quantity of Water breaks down the Channels and

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Banks which, as it were, imprisoned it : but not only the Fountains of that Deep were broken open but the Sea came out of its bounds, pouring over the Earth, and the Rivers burst forth with the greatest Violence (c). That is, those Parts of the Shell, whose Sides or Edges formed those Passages, were broken, and so the Passages opened, or were broken open upward. The Windows of Heaven have been taken for imaginary Falls of Water from above the Heavens, from the Clouds, from the Air turning into Water, &c. “*The Cataracts of Heaven.*”] “The Windows, Holes, Openings or Cataracts of Heaven *i. e.* of the Air, as *Gen. i. 7. Isai. xxiv. 18. (d)*”. For a *Cataract*, according to *St. Jerom*, is a Hole in a Wall, such as Smoak gets through. *Isai. lx. 8.* as *Doves אל ארבתיהם* by *Sym.* to their Doors [*θυρίδας*] to their Windows. *Isai. xxiv. 18.* The Windows of Heaven were opened— *li. 6.* the Heavens shall vanish like Smoak (e).”—Tis plain, *Cataractæ* signify Windows, Holes, Sluices, or Flood-gates, or Cracks, or Chinks in Walls, or Building, such as

(c) *Joh. de la Hay. Arbor Vitæ Concion. in Gen. cap. vii. ver. 11. p. 582.*

(d) *Synopf. Crit. Tom. 1. p. 97.*

(e) *Crit. Sacri, Tom. 1. p. 147. Drusius.*

Smoak passes through out of one House or Room into another, or Windows, such as Pigeons go in at into Houses, or Cracks, or Holes in the Walls of great Buildings, or Rocks, such as Pigeons creep into, and harbour in. This Word is most clearly compared, and is the very same they say it is. The Airs, and the Abyss of Waters, are each called God's Storehouse; and the Wall between them is the Sphere of the Earth, or Crust, or Shell of Strata of Stone, in which there are innumerable Cracks, through which the Fumes, or Vapours, or Mixtures with Air, like Smoak, continually pass at the same Passage, sometimes up for Rain, &c. and sometimes down. Malachi. iii. 10. *If I will not open you the Windows of Heaven, and [Heb. Empty out.] pour you out a Blessing that there shall not be room enough to receive it.* But at this time the Airs were forced down thro' these Sluices in Cataracts into the Abyss, with such Violence, as to break or force them open; and indeed, I think, to force out the Waters, and possess their Place: or, at least, if the first Force was from below, which broke up the Fountains, and also forced open these to hurry through them, and supply the Place of the Water: And so as *Polyglot.* "The Waters are gone out of the

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Sea, and the River shall be dried up and waisted away. Ibid. *Vulg. Lat.* How if the Waters retire from the Sea, and the River waist and be dried up (f).” 2 Esdr. viii. 33. *Whose Look drieth up the Depths.* If *Drusus* had known the things, as well as *Hieronymus* understood the Word, he would have put in the whole Verse;—*Who are these that fly as a Cloud, and as the Doves to their Windows?* and would also have added the Effects of their being forced open, in that and the next Verse;—*For the Windows from on high are open, and the Foundations of the Earth do shake; the Earth is utterly broke down, the Earth is clean dissolved, the Earth is moved exceedingly.* “In the six-hundredth Year of the Years of the Life of *Noah*, in the second Month on the seventeenth Day of the Month; *R. Eliezer* says, that was the seventeenth of *Merchesevan*, (*October*) on which the Constellation כִּימָה was up in the Day time; that Day the Fountains prevailed; and because Men had changed their Works, the holy blessed God changed the Order of things that was appointed at the Beginning, and ordered *Chima* to arise, and took two of the Stars and brought on the

(f) Tom. 3. p. 30. Job. xiv. 11.

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Flood (g). ” “ That Day, says R. Josue was the seventh of *Ijan* (*April*) the Day on which the Constellation *Chima* arises by Day, and the Fountains are made less, and because the Men of that Age had changed their Works, the holy blessed God changed on their account the Work of *Bereschith* [בראשית] (the Course of Nature establish'd in the first six Days) and made *Chima* ascend in the Day Time ; and God took Stars out of *Chima*, and brought on the Flood (b). ” Because all Men had perverted the Laws of Nature, God therefore would invert the Course of Nature, that Man might be punished by those Things he had sinned by (i). ” “ Men, says R. Josue, had perverted their ways, God in return inverted the Order of the Creation, i. e. of Nature (k). ” Here is the Foundation of one of our Theories [*Whiston's*] from a Mistake of an imaginary watry Constellation for the Windows of Heaven, as good an Origin as his Theory of primitive Christianity (l). ” This was at the

(g) Bartolog. Biblioth. Rabbini Vol. 2. p. 440.
In Gemara.

(b) Ibid. p. 443.

(i) Ibid. p. 441.

(k) Jacob. Capell. Hist. sacra & exot. p. 27. citatus in Seder. Olam. c. 4.

(l) Sancti Basilii in Hexameron. Homil. 1. Tom. 1. p. 14.

Beginning

Whiston's Primitive Theory of the Beginning of a Century. That from the time of the Flood...

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Beginning of the Time fixed by God, and this is all the Destruction, or Dissolution of the Earth, which *Moses* expresses to have been executed; and a very terrible Execution it was, no less than the Shell of Stone broke up in many Parts, and shattered in all the rest, into small Fragments, and dislocated at once. All the Inlets, Under-Seas, Lakes, &c. made Fountains; and all the Strata which formed their Sides, and the Sides of the old Springs or Fountains, thrown up unto the Surface: Spouts of Vapours to darken the Sky, and vast Spouts of Water rising like Fountains, making a dreadful Noise, rising in the Sea,, and running to the Sea, and the Sea rising and driving the People, &c. to the Mountain Tops, their last Shift; where they with Fright, Rain, Hunger, or those who survived 'till the Waters came, perished by them. Though this Shock must break and shatter the Shell in a vast many Places, if there had been nothing else, yet this is but Part; the Windows (he doth not say, all) this Day the Passages, or Windows of the Airs were opened; a very extensive Expression; besides the Divisions between the Strata; as soon as the Strata were formed, they contracted, and cracked, not only in perpendicular Fissures, but cracked in all Directions,

rections, mostly into very small Fragments, as appears in this Earth; and those Cracks are of great Use in Nature, and very much for our Service, as may be shewed in their proper Place. In the narrowest Acceptation the Passages of the Airs are through every Fissure, and between every Fragment of Stone, and they are so many, that most Sorts of Strata are divided by great Cracks, into Pieces of perhaps a Tun Weight, (except Freestone and Marble, whose Blocks are often larger;) and when one of those Fragments is loose and shaken, it falls asunder into smaller Fragments, with Sides, Faces, and of Sizes fit for Walling, Paving, the Slates split, &c. and though those of Freestone and Marble do not easily fall asunder, they are, more especially the Marble, full of small crooked Cracks. If you use any Force to these Fragments, most of them will split or break, at almost invisible Cracks, to Shivers. How far the Parts were divided, and the Cracks opened at first, is not to be determined; but they were opened, and the Fragments distanced so wide, or in so many Places, that the Airs went down into the Abyss as fast as the Waters came up, Quantity for Quantity. But the Continuance and Repeti-

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Repetition of this Force would by Degrees reduce them smaller and smaller. It would not have answered the End to dissolve them all at once ; for the Shell was to hang together, 'till a proper Proportion of the Waters was come up to the Surface, and it was to dissolve upward and downward, or else the new Shell would have been smaller, or larger, than the old one was. The breaking up of the Fountains of the Abyfs was understood ; and this is that the Writers run upon, that the Earth was broken, or lamed ; and this is in Truth what is said by *Philo Judæus*. " All the Parts of Earth were sunk under Water, that the World was lamed in a great Portion of itself, that being overthrown : so that the World at first whole and entire, seemed, shocking to think or speak of, to have lost a Limb (1). " And most of them, that the Earth, that is, the Mould, Clay, &c. upon the Surface, was taken up into the Water. If we carry this Expression of the Passages of the Airs being opened to the utmost Extent, the Waters, much more the Airs, pass between the Grains or Sands of most Sorts of Stone ; and perhaps it will at some time

(1) P. Judæus, p. 355.

appear that the Parts of the Airs pass between every Atom of Stone, and then the Words imply a Dissolution, as it really was, though executed by Degrees, as Men, &c. were destroyed. The first Part, the Disruption of the Shell, is expressed by *Moses*, and was seen, heard, and felt by all Men, who had those Senses when they perished; and if *Noah*, &c. were not gone into the Ark, seen and heard by them also, and 'tis likely that drove them in; and if they were gone in, doubtless they heard it. The Disruption dreamed of after the Reformation in the *new Shell, which is supposed to be under Water, was neither seen, heard, nor felt; nor do there remain any Footsteps of it. And the latter Part, the opening of the Passages of the Airs, doubtless was both seen and heard; but whether understood by the Survivors, I am not certain.

Ver. 12. And the Rain was upon the Earth forty Days and forty Nights.

I suppose that which rose much farther than the Surface, or in Vapours, either

* See Dr. Woodward's N. H. p. 79, 80. &c.

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at first, or successively, was forty Days in falling.

Ver. 19. And the Waters prevailed exceedingly upon the Earth, and all the high Hills that were under the whole Heaven were covered.

Ver 20. Fifteen Cubits upward did the Waters prevail, and the Mountains were covered.

The Mountains, whether shattered, or dissolved, were yet subsisting, newly covered, and not yet taken up into the Water. This is mentioned to describe the Means by which all Flesh perished.

Ver 23. And every living Substance was destroyed which was upon the Face of the Ground, both Man and Cattel, and the creeping things, and the Fowl of the Heavens; and they were destroyed from the Earth, &c.

"He destroyed all Substance, Junius and Tremellius, which stood [*stabat*,] Oleaster, which subsisted (*m*). " Whether this has any Relation to the Fragments, Parts of the Earth, that which subsisted of the Earth, or only to Animals, has not been sufficiently cleared by late Writers. This was the time which seemed to be fixed, and, 'tis like, they went together : but Job seems to say, the Earth went first (*n*). " " The Air shot down Torrents from above, the Earth set at large the Abysses from beneath, and whilst the Waters burst out, created Things were reduced to the elementary Waters. No Distinction now of Dry-land and Sea; every thing lay in the Channel of one River. No Springs, or Lakes, no pleasant Fountains ; but all things were swallowed up of the huge Waves. No Plants, Flowers or Trees ; no Cities, no Plains, no Mountain Tops, but all Things had suffered Shipwrack and were buried in one common Sepulchre. *Orat.* vi. p. 31. When the Deep and Darknes had got Possession of the Earth again, and things tended to the first Confusion—*Dausqueius's Notes* p. 329,
—is

(*m*) Synopsis Crit. Tom. p. 99. Gen. vii. 23.

(*n*) Sancti Basil. *Orat.* 5. p. 28. Ibid. in Max. Bibl. vet. Patr. T. 8. p. 428. Ibid. in Mag. Bibl. vet. Patr.

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— is bringing the World [*σολυχέσις*] back again to its first Principles, from which Principles the whole of the Creation [*Genesew*] was composed (o). "The Wrath of God, to speak with *Censorinus*, reduced the World to Water [*exaquescebat*] (p). "There was no City or Kingdom, but the whole Globe of the Earth was destroyed, [*deletus*] with all its Inhabitants, Riches and Ornaments (q). "

*A Flood shall Earth dissolve, th' Almighty said,
And all its foul Pollutions wash away.
To its old Chaos let the Globe return,
The Waters seek again th' Abyss, Dry-Land
Subsiding sink beneath the formless Deep:
To Man's Apostate Race be this the Term
Prescrib'd, and this the End of sinful Flesh!
Devoting thus to universal Wreck
His guilty Works, did God (th' Event foreseen)
Through the wide World the wasting Deluge pour.*

* *Mean Time the mighty Sea, still rolling on
Its Weight of Waters, softly stole away,* Re-

Patr. T. 5. Pars 3. p. 416. Ibid. in Joh. Conradi Dieterici Antiq. Bibl. p. 105, 106.

(o) Joh. Conradi Dieterici Antiq. Bibl. Gen. vii. p. 106.

(p) Leonh. Lessium 3. de perf. moribusque div. S. p. 371.

(q) Mag. Bibl. vet. Patrum. Tom. 6. p. 404. Alcimi Aviti de Diluvio Mundi. Ibid. Bibl. vet.

* Ibid. v. 553. Patr.

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*Retreating to its Bounds, 'till at th' Abyss,
Their Seat of Old, the Floods again arriv'd.
Then 'gan the Mountains huge their lofty Heads
Abroad display; nor long, e'er far beneath,
Dispers'd around, the humble Hills arose.*

** Thus when the Sea within its Shores retir'd;
And Ocean, gather'd to his spacious Bed,
Within his own Domain content to stay,
From all his Watry Sons (that, now restor'd,
Pursu'd their wonted Course) again receiv'd
His antient Tribute, leaving each his Share,
By Measure due restraining wild Excess;
And ev'ry vagrant Stream at length recall'd
Within its Channel ran: Forthwith emerg'd
The new-form'd Surface, and Dry-Land appear'd.*

“*Job xiv. 19.* Fortruly the falling Mountain dissolved, and the Rock (the Strata of Stone) was removed out of its Place. The Waters wore the Stones to Pieces, the Dust of the Earth swallowed up the Fruits of it. And thou destroyedst the Hope of Man. *Interpret. LXX.* The Waters [*levigarunt*] loosened the Stones, and the Waters drowned the Hills [*supina Cumuli Terræ*] overturning them. As *Sebastian Castalio* interprets it;

Patr. per La Bigne Tom. 8. p. 608. Alcimi Avli Viennensis Archiepiscopi.

** Ver. 553.*

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when

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when the weakened Mountains fell, and the Rocks were lifted out of their Place, when the Water wore the Stones to Pieces, its Waves washing away the Dust of the Earth, thou cuttest off the Hope of Man." 2 Esdras viii. 23. *Whose Look drieth up the Depths, and Indignation maketh the Mountains to melt away, which the Truth witnesseth.* Judith xvi. 18. *For the Mountains shall be moved from their Foundations with the Waters, the Rocks shall melt as Wax at thy Presence.* The Descriptions of the Dissolution by several great and learned Men are clear, and as expressive as they can be writ. An Angel could write it no plainer, if he fill'd a large Volume in Folio, than by saying the Earth was reduc'd to its first Elements, to *Genesews**; nor any more of the *Exuvia*† than that they were all buried in one Sepulchre. The Translations of *Job* express the Manner clearly, and fully; and those from the Apocrypha want either to have no Tense, or the Tense corrected, to make them clear in our Language; and there are many more not cited, if right render'd, would

* The Condition it was first created in.

† Remains, viz. Trees, Plants, Bones, Shells, &c.

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be as clear. St. *Peter*, 2 Epist. C. iii. Ver. 3, 4, 5, 6, foretold that some would willingly be ignorant that this Dissolution was perform'd by the Word of God. And they wanted to know what *Mensstruum* dissolv'd Stone, &c. *Moses* has told them plain enough, that God superseded what they call Nature, and in what Manner the Earth was dissolv'd to very small, if not, the smallest Parts. Withdrawing or altering the Operation of his Spirit had been enough; a little Motion or Force after that would dissolve the Form, or Adhesion of those small Parts of the Earth: And indeed the Force in the Water above was very small; for the Cohesion of all the solid Parts of what was by Generation, Production, or Growth, was not dissolv'd; many Trees, Plants, Bones, Shells, &c. remain preserv'd to this Day; so far from being dissolved, that the common Accidents, which rot or dissolve such things, were that Year suspended; so that the most tender Tube or Fibre of the most tender Leaf near the Surface, was not broke, or hurt.

Ver. 24. And the Waters prevail'd upon the Earth an hundred and fifty Days.

What is meant by *prevail'd* mention'd three times has not been explain'd. Would not one say Fire had prevail'd upon a House, when it had dissolv'd the Parts, and scatter'd them into Smoak and Ashes? "Nor is it, says *Capellus*, just to think that the *Hebrew* Books are corrupted, since that Number agrees, with the 150 Days, which the Deluge kept the Earth dissolv'd [*Labefactavit.*] And the *Chaldee* Edition testifies the same (q)". The Water and the Earth make one Globe: But then the Water had got Possession of a great Part of the Sphere of the Air, then I mean when it got fifteen Cubits above the highest Mountains, as appears below it did: and so it's said in the third Chapter of the second of *St. Peter*, that the Heavens and the Earth were then from Water [*de aqua*] *i. e.* the Water had invaded the whole Earth, and a great Part of Heaven, *i. e.*

(q) Jacob. Capell. *Hist. sacra & exot.* p. 27. *Sixtus Bibl. Sanctel.* 5. p. 562.

of the Air (r)". His Description of the Situation of things is true: but he wrongs St. Peter, who says, *And the Earth that consisted out of the Water and in the Water, so that the World, which then was, perished, being overflow'd by Water.* And St. Peter will also be understood, if it appear there was Earth in the Water, and Earth out of the Water, and that both perished by Water.

GEN. viii. 1.

And God made a Wind to pass over the Earth, and the Waters were asswaged.

"ויעבר *Vatablus*, he brought in, *Pagninus*, *Piscator*, *Ainsworth*, he caused to pass along, *Tirinus*, *Menochius*, *Lyra*, the Spirit, i. e. a strong, drying, burning, Wind (s)". "Let it not seem strange to any one, that he says, the Water was asswaged by the Wind, since the Spirit, or Wind, had from the Beginning been moving [*Ferebatur*] upon the Water (t)".

(r) *Alphonfi Tostati* Tom. 1. p. 75. Gen. c. vii. Quest. 10.

(s) *Synopsis Crit.* Tom. 1. p. 100. Gen. viii. 1.

(t) *Procopii Gazæi Sophistæ* Comment. in Gen. p. 100.

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This could not be in Form of Wind upon the Earth; the Waters were upon its Faces to a vast Height, and Wind blowing upon the Surface of the Waters, could not make them assuage; but would, in Proportion to the Degree it had moved with, move and enrage them. No, this is plain, God took off the Suspension, withdrew his Hand, and set the Spirit to work again, as it begun at the first Formation, into its old Course, and it stopp'd the Water from extending its Sphere, went on Step by Step, as Part is related, and we see the rest. It operated above and below, form'd the Earth into a Shell, made new Inlets for the Water, and Outlets for the Air, carried down the Waters, brought up the Airs, form'd the Surface, dried it, &c. To this *Job* alludes, Ch. xxxiv. Ver. 14, 15. *If he set his Heart upon Man, if he gather unto himself his Spirit and his Breath, all Flesh shall perish together, and Man shall turn again unto Dust.* And *David*, Psalm civ. 29. 30. *Thou hidest thy Face, they are troubled: thou takest away their Breath, they die and return to the Dust. Thou sendest forth thy Spirit, they are created: and thou renewest the Face of the Earth.* The Separation of the Parts of the Earth out of the Water was fully describ'd at the

the first Formation ; the Agent, the Manner, the Situations of things, &c. there was no Occasion to describe it here ; that was well understood among the *Jews*, as appears by Expressions out of the Author of *Liber Phaleg*. cited at p. 34. and afterwards out of *Bart. Bibl. Rabini*, at p. 104. and by that out of *Philo Judæus* at p. 104. and it is fully described, that all *Exuvia* were lodged in it : that needed neither Revelation, nor needs any Discovery ; they saw, and we see it. What was naturally implied, and taken for granted at the Descent of the Waters, after the first Formation, is fully express'd here. This Expression has several Significations included in one ; as the Spirit, or the Expansion, the Action of the Spirit had at the Beginning, by Consequences, by its passing thro' the Waters, or Water, and Earth, it separated the Earth, and formed a Shell ; by its passing thro' the Earth, or Shell, it form'd Fissures and Cracks through the Shell, and made way for the Parts below to ascend. Or God made, or led, or brought, or drew the Airs, which went down in Cataracts into that Place or Congregation of Waters, here called *Ruash*, *Spirit*, up out of the Abyss to above, or over the Earth at last, in Form of

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Wind ; and so, as it ascended, made room for the Waters to descend ; and this Time (perhaps like the first Time) it seems, with a terrible Noise : As in *Ainsworth's* Annotations, p. 4. Gen. i. 9. Ecclef. i. 17. *At the Voice of thy Thunder they hasted away.* And at *Psal. civ. 7, 8, 9.* *At thy Rebuke they fled, at the Voice of thy Thunder they hasted away ; They go up by the Mountains, they go down by the Valleys unto the Place thou hast founded for them ; Thou hast set a Bound that they may not pass over, nor turn again to cover the Earth.* Tho' no one has shew'd that *Moses* mentioned the Reformation, this is what is revealed of the Earth's coming together again, as it appears in the next Verse. If it had only been broken into large Fragments, or they had been disjointed, they would have been visible ; if into small ones, any larger than Sands, and they displaced, they would have been visible in the Settlement, or new Composition ; and it could not be as it is, without a Dissolution. The Opinions of abundance of old *Pagans* have been produc'd, to shew that *Moses's* Writings were not true ; and abundance of Attempts, particularly by some, to shew that the *Exuvia* found in Stone came thither by other Means ; and by

*the Subterranean Bodies will shoot and
explode into great variety of Figures. Since they
found in Animal Bodies, and since plants and
they may rise up, when no Mineral Parents, so as
came these*
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*Subterranean
Bodies
as proof
F. Robinson
Newtonian
System
the Cause
of such
Effects*
by others, to shew that they were not *Exuvia*, have been produc'd. I have hinted that they made it their Business to avoid the Knowledge of, or ridicule the Actions of the true God: Abundance of Reasons have been offer'd to shew what lately induc'd Christian People to doubt whether the Earth was dissolv'd, and settled again with Sea-Shells, &c. in it; and what put them upon espousing those Hea-then Conjectures about those *Exuvia* *; but the true one has not been assign'd; and that is, abundance of Demonstration had been pretended to be given, for the Operations of Gravity, &c. upon things at a Distance; the Aim of the Hypotheses of the Allies, so much commended by our Undertaker, [Dr. Woodward] centring there: And none, no not one, for the Agents mention'd in Revelation; and so Gravity had got the better of Revelation. But still every one could see, that the Settlement, and every Article of it, and in it, is directly contrary to that Law; and no one durst ever attempt to reconcile them, 'till lately an Undertaker who had discover'd an Abyss, a Crust, and a Diffolution, or some of

* Dr. Woodward's Nat. History of the Earth, p. 14, &c. which let the Reader peruse, and he will understand what follows.

them ;

them ; and consequently, had a Right for a Number of Years, since twice expired, to all Alterations, or Improvements, which he or others should make in them, undertakes the greatest Discovery that ever was undertaken ; and as he was the first, he is likely to be the last that ever will undertake it ; by the Law and Power of Gravity to put the Parts of it together again. Let us see such another Champion for Revelation, who would do *Moses* Justice, by shewing how he answer'd the Test. How ? * what Test ? He makes *Gravity* the principal established Agent ; tho' he has given us no Copy of his Commission ; and tho' I have seen Letters, which make me believe, if he carries this Point, there are some Thoughts of making *Gravity* independent. And then he will shew you whether that Being, whose Agent he makes *Gravity*, inspir'd *Moses* to give his Account of the Dissolution, and Settlement, or Reformation ; who would bring *Moses* (whose Writings he understood perfectly well) to the said Test, as a Historian who was suspected of misrepresenting the Actions of the premier Agent, under whom he held, and with whose Actions he was

* See Preface to N. H. and Book p. 28, and 58, and 74.

very well acquainted, and so a proper Judge: And impartially, as he would any common Historian; tho' the Case is not exactly parallel: for if a common Historian, or a common Undertaker, had done several things well, and but made one Trip, that would be pardonable; and he might be a great Man. But if *Moses* has made one Trip, all the rest is not worth a Farthing. Who, that had made so many Observations, would have been persuaded to have undertaken this End of the Task; but have let those who took that at a Distance have taken this too? Who would have promis'd, tho' *sine die*, to find out something that could resist the Force of Gravity, and stop the first spherical *Stratum* about an empty Abyss? Nay, who would have asserted, for 'tis no more, that Gravity sort'd this Chaos generally, or as near as possibly could be expected, in so great a Confusion, into *Strata* of different Kinds, and of different Gravities, and laid them in Order, according to Law; when every dirty impertinent Collier can shew you hard Stone at eighty or an hundred Fathom deep, above that a Seam of Coal, then above that, perhaps, twenty Fathom of Stone, sort'd into distinct *Strata*; then another Seam of Coal, then more *Strata*; then another Seam of Coal, and

so

so up; the Coals with scarce a Grain of Stone in them, and the *Strata* of Stone with scarce a Grain of Coal in them, and the distinct or different *Strata* of Stone very exactly sorted: The Leaves of Vegetables in each Stage found together in one *Stratum*, and so each Sort of Shells, &c. And so of Clay, Chiver, Slate, &c. some of them in *Strata* almost as thin in each Part as this Paper? Nay, who, in so nice a Determination, would have asserted, that the Parts of *Nodules* in calm Water happen'd by chance to come together, and form them? What, could not this be attributed to Gravity? What, could not our Premier support a Lump of Metal, or Stone, which was to be of a Hundred or a Tun Weight in the Water, while it was forming, and bring the Parts out of the Chaos from above, and from below, and from every Side? Was there some other Power we did not understand, or that we did not care to mention? Or is Gravity only another Word for Chance? Nay, who would, with these Bodies of Metal, or heavy Stone, hanging by Chance in the Water, together with Shells full of Flint, &c. and others empty, have undertaken to shew that Shells sunk, and were sorted, according to each of their respective

tive Gravities; when vast Nodules of Flint and Shells with Flint in them, just near this populous City, where there are abundance of inquisitive Fellows, and 'tis suspected some Free-Thinkers, are found lodg'd among the light Shells in *Strata* of Chalk even to the Surface? Nay, who would have ventur'd so much as to have hinted, much less affirm'd, that by the Laws of Gravity the uppermost Cover, or what he calls vegetable Mould, was the uppermost *Stratum*, form'd by the last Sediment out of the Water, upon the Surface? when every one, who treads upon the Ground, and can see, may see, that in many Places 'tis full of those Nodules; in many others, full of Fragments of *Strata* of Stone, some worn and rounded, and some angular, and in many Places contains both Nodules and Fragments; and some of those over each Sort of *Strata*, and particularly over those of Chalk; But because much depends upon this, we must adjourn this supreme or outmost *Stratum* to the fifth Verse. What Undertaker for *Moses's* Writings would have taken an Assertion from those who had writ against them, though not with an Intent to be believed, but only to shew their Skill in Writing; and asserted, with them, that
the

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the Shell when reform'd, was broke into Pieces by a Force within, also against Gravity, to let the Waters go down, form Mountains, Valleys, &c. 'till it had been consider'd and examin'd; when any one who can draw Lines, or frame Ideas of things he does not see, will find, that it is impossible that the broken Parts of such a Shell, even of but ten Miles thick, could have their Edges, some elevated, and some depress'd to so great a Degree, as many Parts of the Surface of the Earth now are, without falling into the Abyfs full only of Air; and if they could swim, without shewing the Gaps between the Edges; and that it is also impossible that they could frame the regular Descents of the Surface, as they now are; and when every Miner, who works under Hills, Dales, &c. between Mountain and Mountain, knows the *Strata*, are whole, and lie as they are settled; Cracks only excepted; and when any one may see many Rivers, in great Vales, run upon entire *Strata*, and on the Sea-Coasts, &c. many other evident Disproofs? Who would at random have laid down Positions in an Affair of such Consequence, as it seems, he knew that of Metals and Minerals to be, to mislead all who would follow in the Pursuit of them; to teach them

them to seek for *Strata* of Tin and Lead, and shew the Wisdom of Providence that the Parts of them were not carried away, when there never were any such *Strata*; to search for Metals in Fissures, made at their Disruption, and carried by the Help of Fire and Water into them, after the Waters went down; when 'tis evident by the Shoals torn off the Tops of many Veins, and many other ways to ocular Demonstration, that all the Fissures were made, and after that all the Metal was lodg'd in them, before the Time of their pretended Disruption, and before the Waters went off the Earth; and that there was no Disruption, nor no Motion of the Waters, to bring and lodge those Metals there since? It would be tedious to the Reader to shew whence he might take his Notions of Fire in the Earth, Water, &c. (As Val. Hen. Volgeri de reb. Nat. "Then the Subterrene Fires began, and besides a certain Fire was then kindled in the Water and in the Earth; altho' its Force be more restrained, than in those Subterrene Fires, whose Heat either goes off in Flame or otherwise affects the Senses too plainly)" of Vapours from the Abyss for Rain, Springs, &c. as *Magn. Bibl. vet. Patr.*

Tome

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Tom. 4. p. 658. Cæsarii V. C. Dial. 1. or the various Causes assigned for Earthquakes, &c. or to shew how strangely he has placed them, or coupled them together, or how his Deductions differ both from the Authors, and from Facts. Whether he pursued his Instructions, and whether there was some regular Design in all this Confusion, or he did these and all the rest out of his own Head, I know not : it was before my time. But it was well for *Moses* that Judgment was respited 'till our Undertaker perform all his Promises.

Next, under Pretence of making a Defence for one thing, which he translated, and was true, and needed no defending ; and for many other things, which were impossible to be defended, or meddled with, without making them worse, and of lashing a poor Gentleman, [*Dr. Camera-rius*] who had only seen things did not square with Gravity and quoted from some others who were under the same Difficulty ; He takes an Opportunity to tell you what impeded his great Work, and the Completion of all his great Promises. But there were other greater Impediments not mention'd : Shells were to be Evidence of the Dissolution ; but here wanted some other Evidence to prove how the *Strata*, and the
Bodies

Bodies in them, were put together again : these things were not to be had for translating ; a vast Collection of all other Bodies were made, not for a Raree-shew ; and a vast Collection of Observations were made, not to support Mistakes, but upon other Conditions. But they unluckily, tho' they were twined and bended as much as possible, disproved every Article he had advanced. He had begun wrong, (which is many a Man's Case) would not go backward, so could not go forward ; so they were committed close Prisoners for Life, except there come a general Goal-Delivery. You are to understand, that I have not thought proper to insert Names, and Pages, and cite the very Words of our Undertaker ; because he left out all those he should have quoted, and in his whole Book did but quote one Author in his own Words, who should only have been slightly censured ; because he could not expect to be believed, and because he needed no disproving ; and because I have quoted many ancient ones in their own Words ; I have not room for mangled Copies, this way of short Writing will not allow it. And because these few Lines may come into Hands, who perhaps may never be able to find there were any such Books writ ; and I am very concise here, about the

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other Matters, because these Lines will come into the Hands of some, to whom the Knowledge of them would be of no Use; and you are to understand that some of these explanatory Declarations and Threats, at the times they are introduced, were only mental; and mentioned because all designing Men resolve before they act; and some brag what they will do; and because the strongest Evidence of some Men's Minds or Intentions are proved by Actions, which have come to pass afterwards; therefore 'till he please to tell us what induced him to do what he has done, which he has not so much as hinted in Writing at the respective Places; though the Reasons for each may be gathered from the Whole: And because I durst not introduce one doing such Acts, without assigning a Cause, that we may have no Dispute about Words, I'll suppose, he only dreamed thus, or that I make these Apologies for him. After he had given the Gentleman a Cut or two, and told him what Nations he had conquered;
 " Sir, do you dispute my Jurisdiction in these Affairs? I'll deter the rest by the Example I'll make of you: I'll treat you so about denying that which is true, that I'll stop your Mouth about the Laws of Gravity

Gravity with such Demonstrations, as are usually given in that Case; that may be heard, but that neither you, nor I, can either see, feel, or understand; and make that pass with a Banter or two, and make them and you swallow any thing. I have as much Right to determine these things as I have to dispose of the said Collection and Observations by Will, and leave them in Favour of Heathens, or Believers; and by Codicil, or new Will, to change at Pleasure. To shew my Power, there is an old Story of a Chaos and Formation, which I have over and over allowed; and of something which I'm sure I cannot, and perhaps No-body can tell what, that put the Earth together at first, divided the Waters, &c. I have considered, if this subsist, my Discovery of the Dissolution is nothing but *statu quo*. And if ever that Agent be discovered, of which I have received many Observations, which give very broad Hints, it may demolish Gravity; and that if the Parts of the Earth were once put together by an Agent, withdrawing or altering the Actions of that Agent would be sufficient to dissolve it, without my inventing Means, so to prove *Moses's* Writings; though 'tis true, all Men, even the Heathens, had al-

lowed this Chaos, and had puzzled their Brains how to get it put together, without the Help of *Moses's* God, and his Revelation ; I, by my Nod, and as usual, that I will at some time add more fully ; for the present, 'till I see how Matters go, strike off that knotty Part of the History, and of the first Formation ; and I make it a Fiction of the Heathens ; and all who have mentioned those Actions, idle Dreamers. And if any one oppose this Decree, and offer to make ill Uses of those Texts, I'll employ our greatest Hand to blast those dangerous Tenets in the Bud ; and all our Allies to undermine the Person, who shall presume to broach them by all practicable Ways and Means secretly, or crush him openly ; and where they fail, I'll do what I can. I did, to introduce myself, and to get this Post, talk something of Observations being the only sure Grounds (without any Regard had to Revelation) and tho' I have since been sufficiently convinced, that any one Observation, fairly made, will destroy one or other of the chief Branches I have advanced, I must bring them in, though 'tis to prove other things which need no proving : I cannot forbear ; I'll shew you how I can use that Body called

Ludus

Ludus Helmontii; the only Body in that vast Collection, which ever was, or ever shall be described; and which would have been playing Tricks with me, and offering ocular Demonstration, that my System of the Formation of Nodules, of the Disruption, of the Formation of Metals, &c. was not true; and that those Actions were not performed by Gravity, nor Exploſion, nor Fire, nor by any of my Agents, nor at any of my Times. 'Tis true, it ſurprised me ſo, that I, in a Fit of Vapours, when I thought I was going to die, writ under that I deſcribed it, and would have done ſo to all the reſt, if I had lived; though 'tis alſo true, I never dreamed of it, and that was done by another in deſpight of all I could do to diſprove it; and as I am come to myſelf again, I deny all Deductions, and I'll make it prove that Shells were in the *Strata*, and in Nodules before they were broken. I pretend to underſtand Hieroglyphicks, and to diſcover all my Secrets there, and I have endeavoured to turn all Eyes that way; and the Fools ſought for them there: no, there are ſome to our Sorrow underſtand them better than us. We have agreed to ſtile theſe, I had my Riſe from, a Parcel of dull, ignorant, dolt-headed Fellows; and it takes; ſo I am ſure,

no body will ever search among them, to detect me. Do not tell me of your foul Draughts of Observations; I know, I altered them with my own Hand; so that if they were produced, they can do me no Hurt. I'll take this Opportunity to clap in, in every twenty Sheets, two or three Lines, and make them mine. I'll apply them, though to no Purpose, so as they'll do no Hurt, though that is difficult. And so as I hope, though I have the fair Draughts, every body will believe I had forgotten them: and those I cannot use myself, I'll dispose of to others. I'll give you one other Instance of my Power and Skill in managing the Evidence, upon which I found my Decree, by and by; you are not to expect that I should descend to Particulars, or consider any thing about Consequences: you are to wait for my great Work." But to return to the Text.

Ver. 2. The Fountains also of the Deep and the Windows of Heaven were stopp'd, and the Rain from Heaven was restrained.

As *Moses* had at Chap. vii. ver. 11. shewed the Means and the Manner of the Dissolution of the Earth, that the Shell was taken asunder by the breaking up of the Fountains of the great Deep, and opening the Windows, or Passages of the Airs; he here, by opposite Words, tells you, that the Shell was reformed; that there was neither Breach, nor Crack in it; and this, as has been hinted, could not be done with broken Pieces; then there would have been Chasms between them, both for Waters and Airs to have passed. This was formed of Atoms made close; and it was now, as it was at first, when the Waters were divided. Indeed, when all the Waters which rose, were up, and all the Airs which descended, were down, the Courses of the Waters up, and of the Airs down, were stopped, though the Passages were open: and when the Earth was dissolved, all was open; there was nothing to interrupt, though nothing passed either Way: But now the solid Shell stopped every thing in Form of Air or Water, while it was whole, or without Cracks, from passing either way; not only the Waters and the Airs, but Vapours

for Rain. But this continued so not long, as will appear by the next Verse. There were Apertures made for the Airs to ascend, and for the Waters to descend; and that which carried them down, keeps them there; for though the Shell, or Sphere of Earth apparently bounds the Waters; yet 'tis not that which keeps them within those Bounds; which is so often mentioned in Scripture, and in the last Verse of the last Quotation, Psal. civ. 9. *Thou hast set a Bound that they may not pass over; that they turn not again to cover the Earth.* The Sides of the Shell are no more but the Marks of the Boundary; the Passages are now open, but there is a Power which keeps those Waters down.

Ver. 3. And the Waters returned from off the Earth continually.

“Flowing backwards and forwards, and here and there, being tossed by the Wind (x).” “Note, according to the Preacher, that all Waters and Torrents return through secret Passages to the Mo-

(x) Synopsis Crit. Tom. 1. p. 100. Gen. viii. 3. Bonfrerius.

ther-Abyfs (y).” This is nothing but going downward to the Place from whence they came, which was also returning; or, as we say, going back again. But this sufficiently implies, that there was something done since the Description in the last Verse. There the Passages were stopped, here they are opened; as he had attributed the Flood to the Course of the Waters and Airs being turned, here was a Necessity to express in this Manner the returning of the Airs and Waters, each to their former Spheres or Places: The Spouts of Waters and Falls of Airs were turned, or returned the contrary way; as, in the first Verse, the Airs were to rise, so in this, the Waters went down; and now they were Springs, or Spouts, or Fountains of Airs, and Cataracts, or Falls of Waters.

Ver. 5. And the Waters decreased continually.

“Going and decreasing (z).” Parts successively going down, and thereby the Remainder successively settling, or becoming shallower: No Account of any that went to or returned to above the

(y) Hieron. Op. Tom. 3. p. 205. Quest. five Trad. Hebraicæ.

(z) Synopsis Crit. Tom. 1. p. 101. Glassius.

Hea-

Heavens, or to the Clouds, or were metamorphosed into Air : for the Means to raise Rain, much less vast Quantities of Water, were restrained. The Waters in their going down acted in the same Manner as they did at the first Formation : They formed the Surface of the Earth (if one might use such an Expression without Offence) for their own Use ; and in doing that, formed it for our Use ; and swept all they tore out, all the rest, down to the present Surface, except some small Scatterings of the last, down with them into the Abyss. You are to observe, that our Undertaker sets forth, that the whole End of the Flood, besides destroying the People, &c. which he allows might have been done without it, was to impoverish the present Earth, by settling and leaving less vegetable Mould on the Surface of this second Earth, than settled and was left upon the Surface of the first. Could any one but he have drawn so many solid Conclusions from such loose Premisses ? Was all the Plenty of the first World, and all the Sustenance of the Creatures on this Earth, to depend each upon a *Stratum* of loose Mould upon the Surface of the Shell, or *Strata* of Stone, and under an Abyss of Waters,

Waters, which were to hurry down as soon as they got Vent? Where was our Premier, Gravity, when the Waters went off the first time? If he did not act very gently upon those Waters, three Quarters of our Book is gone, and nothing that is ours is left; no, not even Fire and Smoak. Our Undertaker has presumed very much upon the good Nature of his Readers, when he asserted that the Fragments, Nodules, and Mould, were the last Sediment from Water, and by Consequence staid here, when the Waters went off the second time: But suppose him, when he was set right, and lashing the Defaulter in his explanatory Decree. "Sir, tho' I have been shewed, and have Copies of vast Numbers of Demonstrations, that the Water in going down tore off, and carried with it all above, and formed this present Surface, without any Disruption of the Shell; and that there neither was, nor is any Place where Vegetable Mould could stay where it first settled; I will be understood of that Mould, which the Waters at their going off did not remove from where it first settled. You know no more of the Surface than I did. You take Rubble for *Strata*; I will, to make my

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Claim,

Claim, shew you, that in many Places the Force of the Water at going down threw things, as the Force of Water would, without Reason or Order; so that some Places were covered with Stones, Gravel, and Sand; some naked, &c.—and that the uppermost *Strata* were taken away.—And, Sir, to prove that the Shells did not come into the *Strata* thro' Fissures, I shew there never was a Shell found in a Fissure: tho' I know that was shewed me to prove, and does prove that Fissures were not made when, nor as those I had the Disruption from, dreamed; for if they had, most of them would have been found full of Shells, and of vegetable Mould, if there was any settled on the Surface; or, at least, full of Nodules, Fragments, and Rubbish, and the rest of them empty. But, Sir, do not think, tho' I make these Concessions to scourge you, and secure the Discoveries, &c. that I intend to renounce the Credit I have got by discovering the Difference between the old and present Earth, and in many other things; no, if ever I be safe in one Point, I'll tear off this explanatory Part of my Decree; erase, interline, &c. my first Decree, and republish it
for

for my first and last. But to be plain with you, Sir, you do not treat me like a Gentleman-Undertaker, you are not pleased with what I have given you, you dispute whether 'tis true, or not; you see others are so civil as not to mind that: You raise Doubts, which will spoil the Trade of Undertaking; and you dun me for voluntary Debts, which are not due 'till I please to pay. You see, I have very good Credit; but I have run a great Risque in borrowing both of Friends and Foes to stop your Mouth; and now you have all I could coin, borrow, or— If you bring on my Creditors, you get nothing; therefore do not teaze me any more; if you do, I'll not answer your Letters: For I have nothing left but my Raree-shew; as soon as I can get any thing any way, I'll not conceal it: you shall immediately have it. If you expect full Payment, you must have a great deal of Patience; and if I die, you and they may call upon my Executors. All I have borrowed of may take their own again; and all, who are Creditors by my Promises, may take my Shells. You know they pass for Value among such as expected any thing from me; and I shall leave sufficient to pay them

them all. But rather than any should be dispers'd, my great Labours, Studies and Services forgotten, or my Premier should want an Advocate, I'll settle my Estate to employ Men to the End of the World, if that will do, to be always performing my Promises." But once more to return.

Ver. 13. And behold the Face of the Ground was dry.

The Translators make *Moses* contradict himself several times in this Chapter: those minuter Accidents will be more easily explain'd, when the Accidents and Situations of the things are particularly stated. *Job. Mariana Scholia in Genesin*, attempts to explain one; "That the Surface of the Earth might be dry; it was not dry, that came to pass the next Month, only grown into Clay, as an *Hebrew* explains it". "In the second Month, on the twenty seventh Day, on which the Earth was dried, it was in the Month *Marchesvan*, or *October*, of the following Year; and in *Tisri*, or *September*, of the preceding Year, the Waters were dried away from off the Earth; for the Earth became like Crusts, [*Crustarum*] nor was

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was it perfectly dry (b).” “Afterwards a new Earth emerged, just such as it was made at first (c).” “For as the new Heavens and the new Earth, which I shall cause to continue before me, says the Lord, so shall your Seed and your Name continue. (d).” The old Earth was destroyed for the Wickedness of its Inhabitants, and new made ; and the Heaven, or Part of the Airs, was carried down into the Abyſs, and returned, and so new made ; and if there was to be Righteousness under the Gospel Dispensation, this present Heaven and Earth, by way of Distinction, literally and allegorically ought to be called *new Heaven*, and *new Earth*.

The primitive Christians had Helps, which 'tis likely are not preserved, and several of them have handed these Facts clearly down to us ; and tho' they had the Gospel to establish, and few of them had either Peace or Rest to pursue Studies of Nature ; yet it seems either a *Jew*, or one of Them, had writ a Book to confirm *Moses* by these *Exuvia*, and they were pro-

(b) Bartolog. Biblioth. Rabini, Vol. 2. p. 440. R. Solom.

(c) Philo Judæi per Sigismond Galenium, & al. p. 663.

(d) Polyglot. Tom. 3. Ifai. lxvi. 22.

duced

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duced in Evidence to those who doubted. When their Followers in later times fell into Errors and Ignorance, Laymen were not allowed to treat of natural things contained in the Scriptures. It was then accounted as pernicious as Witchcraft to look into Nature, because they could not make natural things comport with Scripture. And notwithstanding their Ignorance, they had so much Regard to Religion, as not to let juggling Philosophers make a Banter of Revelation. Our Language at the Receipt of Christianity, and even at the Reformation, (the Scripture having been kept in another Tongue) was a Mixture, adapted to the Notions of many Heathen Countries, hard to be adapted to the Christian Religion; and, if possible, more so, to the Works of God, or Nature. Heaven or the Airs were a God, or at least were the Residence of their Gods, the Sun, Moon, &c. and so the Moderns have made it the Residence of the true God. Our Translators ought to have great Allowances; they were just emerg'd out of a vast Abyss of Darkness and Ignorance; they had a great Work upon their Hands to reform Divinity, or the Christian Religion. The New Testament was what they set their Hearts chiefly upon. They
had

had very little Light, and few Helps in our own Tongue ; and had no over-abundant Knowledge of the *Hebrew* Language. What Helps they had, were about Christianity, and scarce any about the Nature, or Actions of Matter. And they who did not understand the things, nor their Actions could not possibly translate them. They durst not put in many of the Words which the *Hebrew* implied in the Text, because they could not reconcile them to their Conceptions of Things and Accidents, but put them in the Margin ; and Laymen, who perhaps might have more Opportunity to observe, were not included or assisting. And all the Collections of the Sentiments of Expositors upon the sacred Physicks that I have seen, which have been made here since, have been out of such Books as do not directly contradict our Translations. Whether the rest, which speak plain Truth, have been rejected in Complaisance to our Translators, or because their Authors had erred in Points of Religion, I am not certain ; but I suspect for either. Christianity is now reformed, and I, with Submission, think, 'tis time to reform the Laws of Nature, which stand like so many Mistakes of the Divine Penmen ; because

it may be easily infered, if the divine Penmen were mistaken in natural things, they might be so in spiritual things.

Our Undertaker, at his first setting forward, says, he had a Treatise concerning the Structure and Use of the Parts of Animals; I suppose, because he tells us not where he had it, that it was of his own discovering; so at once secur'd both the great and the little World. He tells you since, his Affairs would not permit him to publish it; but there was another Reason; when he came to employ Gravity to make those Parts move, they fell headlong, and there they have lain buried ever since. However, some Years ago, he saw there was somebody who knew something of that Matter; and he wanted only as much as would make his Carcase move. If he had ever so small a Hint, he would make Gravity do it as well as it could, among such a Number of Parts. He was told, that Person was not so ambitious of being an Undertaker; that was intended for a Posthumous Work, or Legacy; he had a Desire to be quiet. That would not do. It would be of vast Benefit to Mankind, that he should have the handing of it out; for he had a mighty good Hand

at dressing up other People's Products; and assured, he would not so much as name the Person. And I think, one might have trusted him; for you know very well, he never did it upon such Occasions: Tho' in other things, if you did but deliver a Message for him, do what you could, he would set you down in Print for his Footman. All Hands were employed, and, to avoid Importunity, that Person was forced to shew him Part of another Sketch, which was drawn up for a particular Occasion; and the Powers couched under Cover, to avoid its being translated, and to prevent a Hurricane; as that Person has always done in speaking, or writing about such Things, ever since he understood the Intentions of our Undertaker. But it was plain enough to shew, that Gravity had no Hand in Motion, and that all the Undertakers Schemes were Dreams: And I remember, for I had the Honour to be present, it began with this modest Expression; *We know nothing of the Manner of the Formation of the Antediluvian Earth by Revelation, but that, &c.* Tho' the rest ruffled our Undertaker more than a little, yet he thought he had this Comfort, that he was out of Danger in the

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main Point; the Agent that was to demolish Gravity, was not produced, and the Person declared himself ignorant of it. "Now, to shew you that I fear nothing, I have seen a Sketch of that I so much feared: I see that Person keeps his Resolution, that he would never publish any thing plainly while he lives. Though I see there is not a Word that's mine is true, yet his is drawn up in dark Terms; he is afraid of our Power, afraid to enter the Lists with me, and my Allies; he is almost come over to us; I'll make a few Alterations, and immediately re-execute my first Decree. I'll stand to every thing I said at first. I pass for *Moses's* Friend. I can do what I will with him, and I'll retail out this Sketch which I have seen." But unluckily there was a Witness; [Dr. *Lowthorpe*] and, what was still worse, they would not piece. However it had this good Effect, it made him perform one Promise. He vamped up, and re-executed his first Decree; wherein he has repeated all his Promises, left Gravity in his Post still Premier, and the sole Disposer of the Settlement, without supplying the main Defects and Omissions, which he has confessed there were in it; and if I understand any thing

thing of the Law about Decrees, has revoked his explanatory Order; and so while this Decree stands, People are at Liberty to say there was a Chaos, and a Formation at First. Indeed, before our Undertaker did this, he was told in very plain Terms, that if he went on to treat *Moses* so, and impose upon Mankind in these weighty Matters, it would force somebody to break their Resolutions; but that having been a little suspended, and there being a latent Promise that at his first Leisure he would, and being informed by a Doctor of Divinity, that he is going to translate and re-execute his explanatory Order, for the Benefit of those who never heard that what all Men, nay all the Prophets, took for *Moses's* History of the Chaos, and of the Formation, is from the Heathens; and, no doubt, intends to add some farther Discoveries. If he should have Instruction to sum up the Evidence, and pass Judgment how well the Settlement has answered Gravity, it will appear, the Dissolution and the second Formation were another Fiction of the Heathens. Therefore while one has Liberty, I have put in these few Hints in Behalf of *Moses*, to prevent farther Attempts. Indeed these few Texts admit of many

many other Remarks worthy Notice ; besides natural and other Evidence, if they needed any ; which if I am capable of, I have not time to insert now ; and I hate Promises. I have been often told by our Undertaker, that Nobody now would read any thing that was plain and true ; that was accounted dull Work, except one mixed something of the sublime, prodigious, monstrous, or incredible ; and then they would read the one for the Sake of other. You know one cannot flourish so, when one is bound to the Words of difficult Texts, as when one copies or writes a Romance ; so, rather than not be read, I have put in a proportionable Little of the Monstrous. If any thing be found fault with, it is possible I may explain and add, but to bring the Matter to a short Issue ; as long as Gravity stands, *Moses* cannot be explained. So, if he'll shew, once in a Month, how by any Law before this mentioned, the heavy Nodules and light Shells could both settle out of the Water, and lodge together near the Surface of the *Strata* of Chalk, that being nearest, and they fixed, and so the Fact not to be disputed, I'll renounce the Understanding of *Moses's* System ; provided, if he do not, he will renounce

nounce his, and take that dead Weight off *Moses*, and leave him as he found him. I pitch upon this rather than another, that Gravity may have Company, and be knocked o'the Head like a Dog, as that uncircumcised armed Wight, who defied the Armies of the living God, was, in a rustick Manner, by a naked Youth with a Nodule. And if Gravity, or Properties in Matter once fall, there cannot an Atheist stand. I am not for plowing with an Ox and an Ass together, Part of Revelation, and Part of Atheism; I find they will not join any more than his Fire and Water. I have attempted, tho' unworthy, to revive the Knowledge of the revealed Powers, which, I doubt not, will answer all the Tests in view: Every one is still at Liberty to take which they please. Those who believe the Scriptures, of whatever Church will be glad to have them made intelligible: and those who believe them not, as well as those who believe, will be glad to have the Affairs within Ground so described, that their Pursuits there may be under some certain Rules, tho' it be done by a Believer.

If there be any Hint, in any Book, of what I advance, which has not come to my Sight, I beg the Author's Pardon for being ignorant.

ignorant of it; and will, upon producing, acknowledge, in any fit Manner, what he has asserted therein. My chief Reading in these Affairs has been where every Leaf is a Hemisphere, every Line a Vale, and every Point a Mountain: And I remember that excellent Advice, *to keep one's Hands from picking and stealing, one's Tongue from evil-speaking, lying, and slandering.*

F I N I S.



AN
ESSAY
TOWARD A
Natural History
OF THE
BIBLE,

ESPECIALLY

Of some Parts which relate to the Occa-
sion of revealing

MOSES'S PRINCIPIA.

THE THIRD EDITION.

L O N D O N :

Printed for J. HODGES, at the *Looking-Glass*,
over-against *St. Magnus's Church*, *London-*
Bridge.

M.DCC.XLVIII.

AN
ESSAY

TOWARD A

Natural History

OF THE

BIBLE

BY

JOSEPH PRINCIPLE

THE LONDON

LONDON

Printed by J. Hodges, at the ...
and in the ...

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AN
ESSAY
TOWARD A
NATURAL HISTORY
OF THE
BIBLE, &c.

I HAVE in a brief Manner explain'd the Description *Moses* has given of the Agent or Power which God has created and framed, to form this and other Globes, and to carry on that œconomical Operation we call *Nature*. 'Tis now made a Question, how *Moses* came to concern himself with what is call'd *Natural Philosophy*, and whence he had it?

As the Books of *Moses*, and perhaps that of *Job*, give us the largest and clearest Accounts by Retrospection, or of what pass'd before Writing was, there have been always some who disputed, or pre-

tended to dispute, their Authority, or by Mistake or Endeavour misconstrued their Designs: And as I have made a Beginning to make some Parts of them, which were not understood, intelligible and useful, 'tis necessary, before I go further, to attempt to clear those Points. Later Books bear Witness of their Authority, and help to prove their Design; but I suppose those who dispute their Authority, will dispute that of the rest: And since they will not take what is Evidence for the oldest Books out of the later Books, they ought not to have the Liberty to take what they think is against them, because every Record is to be taken together. But as there is nothing in any other Book which looks like hurting them, first let us see what that which they pretend is against them will do, and then let us see if we cannot find out a Method to make those eldest Books their own Evidence. I mean not only reasonable Evidence, for that will never do with Men that set up their own Imaginations for Reason; but Evidence to that Degree which they also talk so much of, *Demonstration*; I do not mean as they mean, with *Data*, but without. To pass over, for the present, an Enquiry, What human Assistance could possibly furnish *Moses* with
Accounts

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Accounts of what he has writ, which was transacted before his Time, besides his philosophical Account, and how he came to concern himself with Philosophy, we shall first consider how he could have it.

It appears that God was pleased to reveal many Things to *Adam* before his Fall, and some afterwards, and to several of his Descendants, in several Lines downward, before Writing was ; and that by the same means the History of some Parts thereof is preserv'd and convey'd to us by Writing, as well as Parts of that reveal'd since, some past, and some to come, and amongst the rest of the first Part, this before us.

I am now told, that *St. Paul* says, *Acts* vii. 17. *And Moses was learned in all the Wisdom of the Egyptians, and was mighty in Word and Deed.* And that this implies that the *Egyptians* had Learning and Wisdom, and so of Course Philosophy, and that he might learn what he has writ there, without having Recourse to Revelation, and that possibly they might understand some Points better than we do now, but that Philosophy is still as uncertain as ever. And I must tell them, that 'tis likewise writ, *Dan.* i. 3. *And the King (Nebuchadnezzar) spoke unto Ashpenaz the Master of the Eunuchs, that he should bring CERTAIN of*
A 3 *the*

*the Children of Israel, and of the King's Seed, and of the Princes; Children in whom was no Blemish, but well favoured, and skilful in all Wisdom, and cunning in Knowledge, and understanding Science, and such as had Ability in them, to stand in the King's Palace; and whom they might teach the Learning and Tongue of the Chaldeans—ver 6. Now among these were Daniel—*These Phrases do not imply, that either the *Egyptians* or *Chaldeans* had more Knowledge than other Nations; but only that each Nation had a particular Manner of Learning, and that each Person had the best the Nation he was in could afford; no more than saying a Man was brought up in all the Knowledge of the *English*, or that by understanding the Heathen Poets, as they are now understood, or that understanding the Romance of Gravity or Attraction, as well as those who writ it, would make a Man a Philosopher, or give him any true Knowledge of the Origin of Philosophy, or of the Religion, or of the Learning of the Antients; much less of what was done before Writing was. *Moses* had learned the Knowledge of God, &c. whilst with his Nurse; the Wisdom of the *Egyptians* was in a small Compass; they had some little Knowledge of the Use of Horses and Chariots in War, which *Moses* was forbid to
put

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put in Practice, and some poor Religion and Policy, which he was not allow'd to imitate: And their Way of transmitting the Memory of Persons or Actions was so unintelligible, that about two hundred and seventy Years after the Death of *Joseph*, the King knew nothing of the Person who had procured one of his Predecessors all the Money, and one fifth of the Profits of all the Land for ever, and sav'd the Lives of all his People. The furthest they could go, was to give a rough Representation, by Scratch or Figure, of the Man; but they could form nothing which could preserve or raise any Idea of his Actions, only set up a Pillar, or raise a Heap of Stones, to record some great Act. We will allow *Moses* to have been a Man of Parts, and that at forty Years of Age he had some Glimpse of what was to be done by him afterwards, as *Acts* vii. 25. *For he supposed his Brethren would have understood, how that God by his Hand would deliver them; but they understood it not (a).* And *Daniel* had acquir'd the Knowledge of God and his Law, and

A 4

by

(a) *Moses* was a Prophet before his Mission into *Ægypt*, *Exod.* iv. 10. *O My Lord, I am not eloquent, neither heretofore, nor since, thou hast spoken to thy Servant.* So that God had formerly spoken to him.

8 *An ESSAY toward a*

by his being chosen, 'tis likely, had all the Learning of the *Jews*, and, 'tis likely was taught all the Learning and policy the Court of *Nebuchadnezzar* could afford; and perhaps a little Star-gazing, and to know when an Eclipse would happen; and if he would have learn'd to have polluted himself, he might have learned other things there. And it seems he had a great Genius, and some Degree of extraordinary Assistance, *Dan. i. 17. God gave him—Knowledge, and Skill in all Learning, and Wisdom, and Understanding in all Visions and Dreams—ver. 20. And in all Matters of Wisdom and Understanding that the King enquired of them, he found them ten times better than all the Magicians and Astrologers that were in his Realm.* But none of these natural Capacities, or Acquisitions by Learning, enabled *Moses* to tell what was past from the Beginning, nor *Daniel* what *Nebuchadnezzar* had seen in a Vision, and wisely kept a Secret, till he heard who could discover it, judging rightly, that he who could discover it, was most likely to interpret it. This forced the *Chaldeans* (as all such Pretenders must when they are fairly brought to the Test) to own, as *Dan. ii. 10, 11. The Chaldeans answered before the King, and said, there is not a Man upon Earth*

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Earth that can shew the King's Matter; therefore there is no King, Lord, nor Ruler, that asketh such things of any Magician or Astrologer, or Chaldean; and it is a rare Thing that the King requireth, and there is none other that can shew it before the King, except the Gods whose Dwelling is not with Flesh. Daniel, after his Vision, says to the King, ver. 28. But there is a God in Heaven that revealeth Secrets. And when one sees how exactly the Description by Moses tallies with all the other Writings, and with the Things and Actions, as well as Nebuchadnezzar heard how Daniel's did with his Vision, it would, if Moses, &c. had not taught us better, make one do as Nebuchadnezzar did to Daniel, fall down upon one's Face and worship him, &c. If it be allow'd that Job lived before Moses, or the Things mention'd in that Book were transacted before Job had the Knowledge of Moses's Writings, which I think 'tis pretty plain they were, it may be allow'd that Job had a Retrospection, or View of many Things past, though they are not inserted in Order, as in a regular History, but in Transports; and that he had those amazing Queries from God, which shew'd him the Difference between God and Man

Man, put him in mind of the Consequences, and thoroughly humbled him; and that he had a prophetick View of Writing; but it does not appear from thence, that any had writ before, or that *Job* writ his own Life or Book, which he might have done if he had understood Writing; but that his Book might be writ by *Moses*, or any other Prophet, in pursuance of his prophetick Wishes, after Writing was reveal'd, as those of *Abraham*, &c. were; as in like manner, *Exod. xvii. 14. And the Lord said unto Moses, Write this for a Memorial in a Book, and rehearse it in the Ears of Joshua, I will utterly put out the Remembrance of Amalek from under Heaven. Ver. 15. And Moses built an Altar, and called the Name of it Jehovah-nissi. Ver. 16. For he said, because the Lord hath sworn, that the Lord will have War with Amalek, from Generation to Generation.* Instead of Writing, he then built an Altar, and gave it a Name which had been anciently, and was then, one of the Ways, as setting up Pillars, raising Heaps of Stones, &c. were; whereby they had preserv'd the Memory of Agreements, Things, or Actions. But after *Moses* had been in the Mount, and was instructed how to write, he literally obey'd that
Com-

Natural History of the Bible II

Command, *Deut. xxv. 17. Remember what Amalek did unto thee by the Way——that thou shalt blot out the Remembrance of Amalek from under Heaven, thou shalt not forget it.* And his conditional Request to——or be blotted out of God's Book, refers only to the Book of God's Covenant with that People, which *Moses* writ in the Mount.

Moses's Books have been variously represented: The first Part, a History that no Body could know what it was writ for, nor no Body could understand; he knew nothing of Philosophy, but had learned a little King-craft in *Egypt*, and a little Priest-craft at *Midian*; and that under Pretence of Revelation, he got the Government of a poor ignorant superstitious People, and that he only acted and writ to keep them in Awe. And the Book of *Job* was only an Allegory, or a poetical Fiction; and none knew whether ever there was such a Man.

But to pass over other idle Suggestions, and proceed: Why should the Relation of *Moses* be imperfect, or what Temptation had he to give a too short or false Account, or to use Deceit, either for his own Sake, or for God's Sake? Suppose he had writ as an Historian, why meddle with Things
which

which as such, he could not understand? All the Pretences of Tradition from *Adam* to *Moses*, signify nothing; *Adam* could know nothing without Revelation, and if there could be a Revelation to *Adam*, why not to *Moses*? What Occasion for having it spoiled by Tradition, and imperfectly recorded? Suppose as a Philosopher, was he likely to gain greater Power over the People, by giving them an unintelligible or false Account, which it appears he then explained to them, or if he had not, which might have been confuted as he did not set up any thing of his own, but attributed all he did to God, though not in a Preface, yet by shewing his Credentials? If his Book happened, as it has, to be preserved, and any thing found false in it, when that should have been discovered, would not he have been discovered to have been an Impostor, and instead of having honoured, dishonoured God? If he writ as a Prophet, or one inspired, and had the Knowledge of Things past and to come, why an imperfect Account? I warrant you, because those he then writ to, were vulgar People, and not Philosophers. That is begging two Questions, which will neither of them be granted: First, that they were vulgar; because it will appear that all
Men

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Men then were much better Philosophers than they are now, and that the *Israelites* were then the most knowing People in the World: And if they had not, could not God foresee that this Book was to be preserved till the present learned Race should arise, and that they should be framing Schemes to detect it? Yes, certainly. Secondly, that it is imperfect; that, or the contrary, must appear upon Trial. But indeed the true Cause appears to be Want of understanding of the Wisdom, Power and Designs of God, in those who have made these Reflections. *In the Firmament of Heaven, i. e. in Heaven; for Moses uses the Word Heaven in a general Sense, and as the vulgar do, who call all above us Heaven; or Air, in which Sense the Word is taken, v. 6. or the Orbs that are above the Air, as here. Neither did Moses make particular Mention of those Orbs, because he was writing a History, not Philosophy; nor would the Jews have understood these Things, which even we, after so many Observations made by Astronomers, do not understand. (b) This Dirt being wiped off, upon a Supposition that it will not be suffered, that Moses shall be any longer treated at this Rate:*

(b) Leonardi Marii in Pentat. p. 14.

They

They are willing to allow him to have learned Philosophy also of the *Egyptians*, and to imagine or guess as they do, and (as aforesaid) that the *Egyptians* were learned in all Sciences, and great Philosophers. But how came the *Egyptians* by their Philosophy? Theirs is the only Spot of Ground in the World, where no Observations under Ground can be made, because the *Strata* lie low, and are mostly covered with Rubble and Mud; and they are in a great Measure excluded from the common Course of Things, as they are above Ground, and in the Heavens, &c. in all other Parts of the World: And it will appear, that the *Egyptians* had the Character, justly, of being the stupidest Monsters of all that we have any Account of. But if they will but be pleased to consider the Queries in *Job xxxvii. 4, &c. Where was thou when I laid the Foundations of the Earth? declare, &c.* they will find, that as all these Things, upon, and in, and by which Man lives, must have been prepared for him, before he, if he had been formed, could have subsisted; nay, if God had created a Man perfect, before, or when he created Matter, and held him up in the Air, or on the Water, or in any Place, the first six Days, the Man would

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not have been much wiser: And if he could have seen and understood every thing that was formed, and every Action that was transacted, and had informed his Posterity of it, I believe, before Writing was revealed, they would have been able to give but a very blind Account of it: And 'tis not possible we can have any true History of them from Man, as such, without the Revelation of that Being, who created and formed, and made them and Men; and though it is very likely that God had not only acquainted *Adam* with the first Formation, but several of his Posterity, both with what was done at the first and second Formation; yet before Writing was revealed, they had added some of their own Imaginations, which lost them the chief Benefit intended by that Revelation. God, by his Prophet *Isaiab*, challenges the pretended Gods to give an Account, or their Account, or any other Account, than he by *Moses* had given of the Beginning of the Matter, erecting the Powers, and forming this material System, viz. Ch. xli. 22. *Let them come and tell us what Things happened; let them declare what they are, &c.* Which if they could have done, he would have allowed them to have been Gods: And if *Moses* has done it truly,
'tis

'tis Evidence to Demonstration, both that there is a God, and that *Moses* his Account came from him.

If it had been in the Power of the Devil to have framed any plausible Account, either of the Formation, or of the Powers which could form and support a perpetual Motion, in Opposition to that revealed, no doubt but he would have furnished his Oracles with it; and the Servants are not greater than their Master, as appears when the Guesses of many Men, which are preserved out of the many which have been made and lost, in several thousand Years, are compared with Revelation. And if we had had no Revelation, this would have been evidently true, by the ill Success all proud Men have had, who have taken upon themselves to assert Imaginations, and build Structures upon them; because they have all had, and will have, the same Fate. *In the Beginning God created the Heaven and the Earth.* Some Greeks who have endeavoured to prove the contrary, have fallen into the deepest Ignorance, for Opinions that proceed only from human Reason and Judgment, are obscure, being involved in Darknes, and having no firm Support, are easily shaken. No Opinion stands ascertain with them, one contradicting another

Natural History of the Bible. 17

ther; so that it is no Trouble to confute them, since they destroy each other. (c)

It is not at all strange, that neither false God, Devil, Atheist, nor imagining Men, could ever frame any Story upon this Subject, which would abide hearing, if it be considered what Wisdom and Power was necessary, to contrive and create proper Sorts, and proper Quantities of Atoms of Matter, and put them together in such Order, that they should not only continue a perpetual Motion of all the *Æther*, Planets, Waters, &c. but a limited, regulated Motion, &c. in Vegetables, for Food, &c. for Animals; and in the several Species of Animals, in Air, or Water, from the Whale to the smallest Mite, to answer each the End of their respective Creation, propagate their Species, &c. *Solomon* shews us in *Proverbs*, Chap. iii. and viii. that nothing less than the infinite Wisdom of God, which he represents speaking under the Person of a Woman, was sufficient to contrive, create and form this Machine. And *Ecclus.* xlii. 24, 25. *All Things are double one against another, and he hath made nothing imperfect; one thing establisheth the good of another.*

(c) Max. Bibl. vet. Patr. Tom. 27. p. 26. De Eustace in Hexam.

VOL. I.

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And

Cartesianus

And yet there are still some out of their proper Place, who imagine they can, with a little of the Matter formed, and of the Powers established, make a Whirligig to imitate this. But since we are to shew some Reason why *Moses* medled with Philosophy; if there had not been some Crimes, which will by and by appear, and so not an absolute Necessity upon that Account: Since these Powers and Operations are Things so desirable to be known, and are supposed to be of that Use to Mankind, as Things have been, and now are, that many have spent their Times in making GuesSES about them, and in Searches to find if those GuesSES were true; and since that Knowledge is so difficult, that none of them have succeeded so as that their Works hold or stand the Test; and since it is scarce possible for Man, in a short Life, to make sufficient Observations upon the several Manners of the Operations, so as to trace them up to, or down from the chief Motive, as we cannot now see any Actions nearly like those which were transacted in the Formation, so that we might by Comparison find out the Difference, is there not Occasion enough for Revelation? Could God have done a more pleasing thing to Men of Sense (except in revealing

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revealing the Means of their Reconciliation) than to have set them right in this Matter, and have freed them from the Conundrums which have been publish'd about that Affair? And could it ever be so acceptable as now, when they have seemingly, or at least made an Attempt, to draw or force in and debauch the most certain of any, nay the Mother of the Sciences, and mother'd monstrous Products upon her, and chain'd her to them, so that till she is freed of them, and purified, no prudent Man will be seen in her Company?

There is one of these Imaginers, who makes great Pretensions to be a primitive Something, who publicly asserts that there was no Occasion for the Persons who wrote the Scriptures to be inspir'd, 'twas enough that they were honest Men; and pretends that he believes them. We know his Design in that, and hope he is one of the first of that Sort, and that he will end what he has begun. When we come to consider the historical Account, what other Right, nay, what Pretence had *Moses* to expect to be believ'd, when he writ of Things long before his Time, without so much as hinting, that there were any Books or Means to convey that Knowledge to him; or if it could have been suppos'd

that there were any such Means, without an Account who were his Authors, or of their Means of attaining that Knowledge, their Veracity? &c. And when we come afterwards to distinct Histories of Facts, which were many of them publickly known, 'tis true each of those Facts might have been recorded by the Person or Persons who saw them, but not all by one. But as God always, or often, interpos'd immediately in those Affairs, we could not have a true Account, with all proper Circumstances, of any of them, without the Person who had the immediate Orders from him, or some others to whom he revealed them. Besides, we could have no true Account of many things which were transacted at distance, and in private, nor even of Mens Thoughts, which no one Historian could, as a Man, or any otherwise, know; without which the rest had been of small Use. I hope he will be pleas'd to observe, that several of those Persons who writ these Books, therein tell us, that they shew'd their Credentials to the Persons then alive, and that they had more proper Qualifications than being honest; and if they tell us so, and had them not, they were not honest Men.

I have

Natural History of the Bible. 21

I have often wondered to hear our Imaginers vilify the *Jews*, and endeavour to make them more contemptuous than the People of any other Nation, without assigning the Cause, and extolling the People of other Nations. *Abraham* and his Successors, for a few Degrees, appear to have been Men who had a Notion of Futurity; and some among the other Races of Mankind were fallen from the Worship of the true God. After *Abraham's* Descendants had been a long Time in *Egypt*, among such as were fallen off, some of them had more sensual Thoughts; but it seems the People, as low as the Midwives, feared God, and Oppression made them cry to him. Though those who were drawn aside saw Miracles, they were not easily broke of that Custom; and though afterwards they had Revelation, and a set Worship, they had the continual fresh Examples of all their Neighbours, and of some amongst them, who they had not, in Pursuance of their Covenant, destroyed; which are allowed to be strong Temptations. As there are Men of different Sentiments in most Nations, so there were among them; some believed, and obeyed, and some murmured. There were early some among

X them, People after their own Hearts, could dispute whether each Miracle could be performed, despise Power, rail at Priestcraft, plead for Freedom, nay, dress up a false God, far bravelier than any of these Imaginers would do if they were under the same Management, to be destroyed in the most terrible Manner, for the first Offence. After they, by several Accidents, had got a little more Strength, were suffered to live, and encourage one another, they grew so strong that they got Altars and Temples for their Idols; nay, got them into the Temple of God, set up Altars in each of their Houses, and, if they had not been swept into Captivity, 'tis like they would have made new Worlds: And yet there were many who never went astray. As Part were of one Side, and Part of another, I thought there could be no national Quarrel against the Whole, especially such a vehement one. I, who in Time learned to know the Imaginers perfectly, and to know that they never forgive, though they have lost Knowledge of the Offence, began to suppose, that there must be some old Party-Quarrel against the *Jews*; and upon Search find they were the first that withstood the *Chaldeans*, and separated from them;

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them; and therefore these troublesome Books were writ and preserved, and the Worship of the true God, after many Struggles, kept up, till a Remedy came: And this will open many other Scenes.

Ever since the Creation of Man, it has been the constant Employment of the Devil, to set up the Works of God in Opposition to God, and to persuade Man that there were Properties in them independent of God, or incommunicable, or that they were for other Ends than he created and appointed them; and Men are drawn in to gratify some Inclination, for want of observing, or understanding, the Use of those Inclinations, or God's Dispensations of the Knowledge of the Uses for which his Creatures were made; who he has generally employed you will see hereafter.

I shall take the *English* Translation of the Bible, with the Words in the Margin, though under great Disadvantage (for this Sketch) as it stands, to shorten the Work, and avoid Disputes: For tho' much is buried in translating it, there is enough remains, which as it will shew the Scope of the rest.

It appears, soon after the Fall of Man, that Offering was, if not by divine Institution,

tution, at least by divine Approbation, to that of *Abel*. an Act of religious Worship to the true God. Whether that of the First-fruits was an Acknowledgement that they received the Whole from God, and the Act of Offering a Sacrament or Memorial of the Forfeiture, and of the Suspension, till Satisfaction should be made; or what Types or Views particular Offerings had, is not my present Purpose: But I suspect that by the Expressions, *Gen. vi. 4, 5. There were Giants in the Earth in those Days; and also after that, when the Sons of God came in unto the Daughters of Men, and they bare CHILDREN unto them, the same BECAME mighty Men, which WERE of old, Men of Renown. And God saw that the Wickedness of Man was great in the Earth, and THAT every Imagination of the Thoughts of his Heart WAS only evil continually (d).* This Act of Worship was

(d) הנפלים translated *Giants*, is, fallen ones, Apostates, [the Word is often used to *revolt, fall away*,] so called by Believers; but they afterwards called themselves הניפלים *Numb. xiii. 33.* which with the Addition of the Jod, is *Destroyers*. These being descended from the Sons of God, [as Believers throughout the S. S. are called] by the Daughters of Unbelievers, [who are called Sons of *Adam*, unregenerate Persons,] became inveterate Opposers, as is usual

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was misapply'd, and that was the chief Cause of the Destruction of Man, and the Earth ; because upon God's Acceptance of *Noah's Sacrifice*, and upon God's promising not to drown the Earth any more, I find the same Expression, *Gen. viii. For the Imagination of Man's Heart is evil from his Youth* ; and, *Deut. xxix. 19. Though I walk in the Imagination of my Heart* ; and *xxxi. 21. For I know their Imagination which they go about* ; and, *Psal. lxxxix. 12. So I gave them up unto their own Hearts Lust*, (or IMAGINATION ;) and in many other Places, upon the same Occasion. And so are those for the great Names, *1 Chron. v. 24. —mighty Men of Valour, famous Men*, (Heb. MEN OF NAMES) AND *Heads of the House of their Fathers* ; *25. And they transgressed against the God of their Fathers, and went a whoring after the Gods of the People of the Land— 26. And he carried them away captive. Judith xvi. 17. Neither did the Sons of the Titans smite him, nor high Giants set upon him. Wisd. xiv. 6. For in the old Time also, when the proud Giants perished. Baruk iii. 26. There were the*
Giants

usual with such ; they became mighty Men, got the upper Hand, and set up *DS*, the Light for God, which brought on the Flood.

Giants famous from the Beginning: but they were destroy'd because they had no Wisdom, and perished through their own Foolishness.

And I suspect there had been some Abuse about Blood, and perhaps about Man's Blood, by the Prohibition, *Gen. ix. 4, &c.*

And I suspect, while the People of all Nations were together, that some of them had imagined some bad Design of that kind in building the Tower of *Babel*; I think for the same Purpose as they had others Towers and high Places afterwards; and as is said, *2 Esdr. iii. 12.* *And it happened, that when they that dwelt upon the Earth began to multiply, and had gotten them many Children, and were a great People, they began again to be more ungodly than the first.*

Our Imaginers have made themselves very merry upon the Foundation of a Slip in the Translation; which implies, that Languages were produced by a Miracle at *Babel*; though indeed the Division of the People there was in time the Occasion of different Languages, *Moses* mentions no such thing; but only gives us an Account of the Rise of the first of the Imaginers, or at least of the first after the Flood: For at *Gen. xi. 5.* what they render Speech, is not a Repetition of what they had render'd Language, (*Heb. LIP:*) That render'd Language,

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Language, has no Relation to Language, other than as God is acknowledg'd or prais'd by the Lip : Or that the People all confess'd, pray'd to, prais'd or worship'd one God, with one common Consent, and, what they render one Speech, with the same Words. And this Mistake in the Translation runs quite through the Bible, *Exod. vi. 12. Uncircumcised Lips. Isai. xxix. 13. And with their Lips do honour me. Hosea xiv. 12. The Calves of our Lips.* And when the Prophets foretel the End of the Confusion in Worship, which these Imaginers made, as *Prov. xii. 19. The Lip of Truth shall be established for ever. Isai. xix. 18. In that Day shall five Cities in the Land of Egypt speak the Language (Heb. LIP) of Canaan, and swear to the Lord of Hosts; one shall be called the City of Destruction, (or OF HERES, or OF THE SUN.) Ver. 16. In that Day shall there be an Altar to the Lord in the midst of the Land of Egypt, &c. Jeremiah says, Chap. xxxii. 39. And I will give them one Heart and one Way. Zephaniah says, Chap. iii. 9. Then will I turn to the People a pure Language (Heb. LIP) that they may all call on the Name of the Lord with one Consent (Heb. SHOULDER.) Heb. xiii. 14. By him therefore let us offer the Sacrifice of Praise continually,*

that

that is the Fruit of our Lips, giving Thanks (or CONFESSION) to his Name. And they have made another doubtful Error in the fourth Verse, by Addition of the Words MAY REACH, in another Letter : Ver. 3. *And they said one to another, (Heb. A MAN SAID TO HIS NEIGHBOUR,) Go to—* Ver. 4. *And they said, Go to, let us build us a City whose Top MAY REACH unto Heaven ; and let us make us a Name, lest we be scattered abroad upon the Face of the whole Earth.* What was this Tower for a Landmark, that those which were at a Distance might see it, and hit their Way Home ? It stood in a Valley. What, was it for a Fortification ? They were all one People. Was the City for a Metropolis, for the Seat of an universal Empire ? What Occasion that the Top of the Tower should reach to Heaven ? Had they imagined that something would befall them, when the Top of the Tower reached thither, or was finished ? Did they imagine that the *Æther* above the Clouds was the Seat of the Gods, and that they were to be immortal when they should arrive thither ? No ; it was to get a Name, and the Consequences of it here, the Temptation and Hopes of all Imaginers. But if we leave out MAY REACH, and read as it is,
With

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With its Top to the Heavens, I doubt it means that the City was for themselves; and that the Top of this Tower was to be dedicated, made an Altar to, and the *Æther*, the Heaven, was to be a God. Then what means, *lest we be scattered abroad upon the Face of the whole Earth?* They knew by Revelation, that they were to people the Earth, and they might see that they would soon be too many to live in one Place; how could this prevent it? *Us*, refers not to them all, but to the Person speaking, and his Neighbour; and is saying, in Effect, Let us draw in this People to build such an Altar, and worship such a God, and then when Part of the People are dispersed, we two, or we few, who have found them this God, shall have a great Name, and that Name will bring us something else; we shall be honoured next to that God, by all who will worship him, and live at this Metropolis in great State, be Kings, or Priests; we will, in the Name of this God, grant them full Liberty to live as they please; nay, enjoin them to do what will please them most, and promise that he will do them all the Good imaginable here, and call them to no Account hereafter, and that will take.

Ver. 6. *And the Lord said, Behold the People*

ple is one ; and they have all one Language, (or LIP,) and this they begin to do, and now nothing will be restrained from them, which they have imagined to do. Ver. 7. Go to, let us go down and there confound their Language (or LIP) that they may not understand one another's Speech (or Words.) Ver. 8. So the Lord scattered them abroad from thence, upon the Face of the whole Earth, and they left off to build the City. Ver. 9. Therefore is the Name of it called Babel, because the Lord did there confound the Language (or LIP) of all the Earth ; and from thence did the Lord scatter them abroad upon the Face of the whole Earth. I am to take Notice, that the Translators have been so put to their Shifts, to make it pass for Sense, in the Manner they have put it, that though they have put Language and Speech, as Things some ways different, in the first Verse ; in the seventh they have made the same Word, first Language, and after Speech ; whereas if they had put it Confession, or Worship with the Lip, it would have been, confounded their Confessions that one could not understand, or not agree to the Confession of another. This Scheme was not then thoroughly concerted ; when the People, who were to do the Work, came to consider or enquire
what

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what Benefit they were to have by this City, high Tower, and new God; the City was like to take away their Liberty, and the high Tower and new God, proved but Imaginations; and no Man could ever understand Works about Imaginations: The Case was the same then, upon that Account, as it is now. 'Tis like it pleased God to stir up those who believed in him, and listened not to the Imaginers, to differ with them all; and those who did imagine would differ in their Imaginations; and nothing creates greater Opposition, than to controul People, either in the true Worship, or in Imaginations; and so the Work was deserted, and most of the People dispersed, and the joint Worship of all the People of God, divided between him and the Heavens, or *Bel*; and so the unfinished Place called *Babel*, the Folly of *Bel*, or of the Heavens. But who got what was built, and the Name? Truly, *Nimrod*, the Heir of cursed *Ham*, Gen. x. 8. *And Cush begat Nimrod; he began to be a mighty one in the Earth; Ver. 9. He was a mighty Hunter before the Lord: Wherefore it is said, Even as Nimrod the mighty Hunter before the Lord. Ver. 10. And the Beginning of his Kingdom was Babel—We have shewed above, to be a mighty one in the Earth,*
was

was to be very wicked, and that several of them were Worshippers of this new God: Then what was it to be a mighty Hunter before the Lord? Jer. v. 26. *For among my People are found wicked MEN, they lay wait as he that setteth Snares; they set a Trap, they catch Men.* It will appear below, that a Church or People, is generally put under the Name of a Woman, or Wife; and the Cities, of Daughters; and those who worshiped a false God, represented by an adulterous Wife. So Prov. vi. 26. *The Adulteress will hunt for the precious Life.* Ezek. xiii. 17. *Likewise thou Son of Man set thy Face against the Daughters of thy People, which prophesy out of their own Hearts; and prophesy thou against them, and say, Thus saith the Lord God, Wo to the WOMEN that sew Pillows to all Arm-holes (or Elbows) and make Kerchiefs upon the Head of every Statue, to hunt Souls: will ye hunt the Souls of my People, and will ye save the Souls alive THAT COME unto you?—Ver. 20. Wherefore thus saith the Lord God, Behold I AM against your Pillows wherewith ye there hunt the Souls, to make THEM fly, (or INTO GARDENS, and I will tear them from your Arms, and will let the Souls go; EVEN the Souls that ye hunt to make THEM fly.* So Nimrod was
a mighty

a mighty Setter up of the Heavens for a God, and a mighty Seducer of others to worship the Heavens, or that false God: But as the Dispersion of the People over all the Face of the Earth was long before it was performed, so the confounding of this new Worship by scattering them, took not effectually till long after, (of which in its Place.) Hereby God is discharged from the Imputation of Severity, in punishing all Mankind with the Confusion of Tongues, for doing an Act, which, as it was represented, is done in every polite Country; and which none has shewed to have tended to any great Evil: And it appears, that the Dispersion was an Act of Mercy, to prevent their being bound to a false Worship. As this Mistake has given these Imaginers great Opportunity to make Objections against the Congruity, or Veracity of *Moses's* relations, and put his Defenders under very great Difficulties to obviate them; I hope setting it right will give an Opportunity to pay them in their own Coin, with Interest; and as it has led those who meant honestly, to endeavour, by studying Languages, to remove this supposed Curse, and to understand the Scripture, I hope to live to see them convinced, that neither the antient Languages, nor

Charge of
Imaginers

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Scriptures, are to be understood, without understanding the Occasion of writing them, and *Moses's* Philosophy; and this shews literally what is said, *Rev. xvii. 5. Babylon the Great, the Mother of Harlots, (or, FORNICATIONS,) and Abominations of the Earth.* After they were dispersed, it appears that the Knowledge of, and sacrificing to God, continued in several Lines; and that the People which stay'd in the Country of *Babylon* had what they afterwards called the Gods of their Fathers; and that *Terah, Abraham's* Father, and his Family, were banished for worshiping the God of Heaven.

I am afraid I must be forced to say, as *St. Paul* says, *2 Cor. iii. 14. For until this Day remaineth the Veil untaken away in the reading of the Old Testament.* I hope I shall be able to take off so much of it as to shew what *Moses* had to do with Philosophy, and whence he had it.

Wisd. x. 5. Moreover, the Nations in their wicked Conspiracy being confounded, she found out the Righteous, and preserved him blameless unto God.

Judith v. 5. Then said Achior,—and there shall no Lie come out of the Mouth of thy Servant. This People are descended of the Chaldeans: And they sojourned heretofore in Mesopotamia, because they would not follow the Gods

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Gods of their Fathers, which were in the Land of Chaldaea. For they left (or, WENT OUT OF) the Way of their Ancestors, and worshiped the God of Heaven, the God whom they knew; so they cast them out from the Face of their Gods; and they fled into Mesopotamia, and sojourned there many Days. Then their God commanded them to depart from the Place where they sojourned, and to go into the Land of Canaan.

Heb. vi. 18. Who have fled for Refuge, to lay hold upon the Hope which is set before us.

2 Esdr. iii. 13. Now when they lived so wickedly before thee, thou didst choose thee a Man from among them, whose Name was Abraham.

Jos. xxiv. 2. Your Fathers dwelt on the other Side of the Flood of old Time, EVEN Terah, the Father of Abraham, and the Father of Nachor, and they served other Gods. Ver. 3. And I took Abraham from the other Side of the Flood, &c.

Deut. xxvi. 5. A Syrian ready to perish WAS my Father.

Acts vii. 2. The God of Glory appeared unto our Father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy Coun-

try, and from thy Kindred, and come into the Land which I shall shew thee. Then came he out of the Land of the Chaldeans, and dwelt in Charran; and from thence, when his Father was dead, he removed into this Land.

Gen. xi. 31. And Terah took Abraham his Son—and they went forth with them from Ur of the Chaldeans, to go into the Land of Canaan; and they came into Haran, and dwelt there.

Ch. xii. 1. Now the Lord said unto Abraham, Get thee out of thy Country, and from thy Kindred, and from thy Father's House, unto a Land which I will shew thee. Ver. 2. And I will make of thee a great Nation, and I will bless thee, and make thy Name great; and thou shalt be a Blessing. Ver. 3. And I will bless them that bless thee, and curse them that curse thee; and in thee shall all the Families of the Earth be blessed. Ver. 4. So Abraham departed—and to Canaan they came. Ver. 7. And the Lord appeared unto Abraham, and said, Unto thy Seed will I give this Land. And there builded he an Altar unto the Lord that appeared unto him.

Ch. xiv. 18. And Melchizedeck, King of Salem, brought forth Bread and Wine; and he WAS the Priest of the Most High God. Ver. 19. And he blessed him, and said, Blessed

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BE Abram of the Most High God, Possessor of Heaven and Earth. Ver. 20. And blessed BE the Most High God, which hath delivered thine Enemies into thy Hand. And he gave him Tithes of all — Ver. 22. — I have lift up my Hand unto the Lord the Most High God, Possessor of Heaven and Earth, and I will not take any Thing that is thine.

Gen. xv. 7. And the Lord said unto him, I AM the Lord that brought thee out of Ur of the Chaldeans, to give thee this Land to inherit it. Ver. 9. And he said unto him, Take me an Heifer of three Years old, and a She-Goat of three Years old, and a Ram of three Years old, and a Turtle Dove, and a young Pidgeon. Ver. 10. And he took unto him all these, and divided them in the midst, and laid each Piece one against another; but the Birds divided he not. Ver. 17. And it came to pass when the Sun was gone down, and it was dark, behold a smoaking Furnace and a burning Lamp, (or, LAMP OF FIRE,) that passed between those Pieces.

Heb. xi. 8. By Faith Abraham when he was called to go out—went, not knowing whither he went.

Ecclus. xlv. 19. Abraham was a great Father of many People, in Glory was there

none like unto him, who kept the Law of the Most High.

'Tis plain it was for refusing to worship the Gods of their Fathers, the *Chaldeans* or *Babylonians*, and adhering to the true God, that *Abraham* the eldest, or Heir of the Line of *Shem*, was banished, and taken into the Protection of God: And for which God was pleased to call himself the God of *Abraham*, and make Covenants with him. What these Gods of the *Chaldeans* were, has been mentioned, and will appear more fully; and why God was called the God of Heaven.

As this Account of *Abraham's* Separation was writ long after the Institution of those Gods of the *Chaldeans*, the historical Account of them could be of no Use to that People, nor to those between that Time and the writing of it: Nor if it had been more particular would it have been of Use to the People at the Time it was writ; because they knew too well what they were, and were infected with that Worship: And when *Moses* and the Prophets were by Miracles and Arguments reclaiming the People, and prohibiting the Vices, as long as there was Hopes, there was no great Occasion of being so particular what the Crimes there committed were, or what

what the Gods they worshiped were ; that would have given Advantage to the Heathens. The People who were guilty knew well enough, by the Nature of the Miracles, what they were intended for ; and in their Prohibitions or Arguments, by such Names as they had given those Gods, or by such Signs or Images as they worshiped them by, what the Prophets meant ; and if those People had been informed, and the Crimes demolished, could it have answered any End that we know of ? But when the Crimes were grown so common, to that Height, that, as *Micah* says, Chap. vi. 2. *Hear ye, O Mountains!* (the Places where the Crimes were committed) *the Lord hath a Controversy with his People* ; and that they perpetrated them to that Degree, that God ordered the Prophets to denounce immediate Destruction by the Sword, Captivity, &c. It was necessary, for clearing the Justice of God, and in Terror to all others then alive, and to all Posterity, that the Objects of their false Worship should be named by such Names as would shew to all what they were, their Signs or Representations of those Objects, the Manner of their Worship, their Sacrifices, &c. And notwithstanding that Things are writ

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plain,

plain, it pleases God, sometimes, to let the Knowledge of them sleep till there be Occasion, and gives clearer Lights of them, as it best serves his Purposes of informing Ages, when the Knowledge of such Things are most needed: But as the Evidence of these Things is in relations of what concerned one Race, and of the rest but occasionally, as they happened to be concerned with that Race, or that Race with them, we cannot possibly separate them entirely, but must take them as they refer to each other; and therefore we must have Patience to trace down this Vice, in the several Branches, till we come to clear Descriptions of it; and that will also shew why there was an Altar to the Heavens, &c.

B A B Y L O N.

Gen. xi. 4. *Let us build us a City, and a Tower whose Top MAY REACH unto Heaven.*

Ezra v. 14. — *And brought them into the Temple of Babylon—*

Isai. xiv. 4. *That thou shalt take up this Proverb against the King of Babylon.—*

Ver. 12. *How art thou fallen from Heaven, O Lucifer, (or, DAY-STAR) Son of the Morning!*

Isai.

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Isai. xlv. 1. *Bel boweth down, Nebo stoopeth; their Idols were upon the Beasts and upon the Cattle; your Carriages WERE heavy laden, THEY ARE a Burden to the weary BEASTS—*Ver. 7. *They bear them upon the Shoulder.*

Chap. xlvii. 1. *Come down, and sit in the Dust, O Virgin, Daughter of Babylon! Sit on the Ground, THERE IS no Throne, Daughter of the Chaldeans. Ver. 10.—Thy Wisdom and thy Knowledge it hath perverted thee, (OR CAUSED THEE TO TURN AWAY.) Ver. 12. Stand now with thine Incantments, and with the Multitude of the Sorceries wherein thou hast laboured from thy Youth—let now thy Astrologers, (VIEWERS OF THE HEAVENS,) the Star-gazers, the monthly Prognosticators, (THAT GIVE KNOWLEDGE CONCERNING THE MONTHS,) stand up, and save thee,—Behold, they shall all be as Stubble, the Fire shall burn them.*

Jer. l. 2. *Say, Babylon is taken, Bel is confounded, Merodock is broken in Pieces, her Idols are confounded, her Images are broken in Pieces. Ver. 35. A Sword is upon the Chaldeans—*Ver. 38. *For it is a Land of graven Images, and they are mad upon THEIR Idols.*

Chap.

Chap. li. 44. *And I will punish Bel in Babylon, and I will bring forth out of his Mouth that which he hath swallowed up; and the Nations shall not flow together any more unto him.*

Ezek. xxi. 21. *For the King of Babylon stood at the Head of the two Ways, to use Divination; he made his Arrows bright, he consulted with Images, he looked into the Liver. Ver. 22. At his right Hand was the Divination for Jerusalem to appoint Captains, &c.*

Chap. xxiii. 14. *And THAT she (Jerusalem) increased her Whoredoms; for when she saw Men pourtraied upon the Wall, the Images of the Chaldeans pourtraied with Vermilion, girded with Girdles upon their Loins, exceeding in dier Attire upon their Heads, all of them Princes to look to, after the Manner of the Babylonians of Chaldea, the Land of their Nativity.*

2 Esdr. xv. 43. *And they shall go steadfastly unto Babylon, and make her afraid, (or, DESTROY,) they shall come to her, and besiege her; the Star and all Wrath shall they pour out upon her, then shall the Dust and Smoak go up unto the Heaven.*

Epist.

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Epist. of Jer. xiv. And he that cannot put to Death one that offendeth him, holdeth a Scepter as though he were a Judge of the Country: He hath also in his right Hand a Dagger, and an Ax, but cannot deliver himself from War and Thieves— Ver. 41. Who if they see one dumb that cannot speak, they bring him, and entreat Bel that he may speak.

C A N A A N.

Gen. xiv. 5. —And he smote the Rephaims in Ashteroth Karnaim.

Chap. xv. 13. And he (God) said unto Abraham, Know of a Surety, that thy Seed shall be a Stranger in a Land THAT IS not theirs—four hundred Years. Ver. 16. But in the fourth Generation they shall come hither, for the Iniquity of the Amorites is not yet full.

Chap. xxxv. 2. Then Jacob said unto his Household, and to all that WERE with him, Put away the strange Gods that ARE among you, and be clean, and change your Garments. Ver. 4. And they gave unto Jacob all the strange Gods which WERE in their Hand, and ALL THEIR Ear-rings which WERE

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WERE in their Ears, and Jacob hid them under the Oak.

Exod. xx. 3. Thou shalt have no other Gods before me. Ver. 4. Thou shalt not make unto thee any graven Image, nor any Likeness OF ANY THING that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth. Ver. 5. Thou shalt not bow thy self unto them, nor serve them.

Ex. xxiii. 24. Thou shalt not bow down to their Gods, nor serve them, nor do after their Works; but thou shalt utterly overthrow them, and quite break down their Images.

Lev. xviii. 3. After the Doings of the Land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their Ordinances. Ver. 21. And thou shalt not let any of thy Seed pass through THE FIRE to Moloch. Ver. 27. For all these Abominations have the Men of the Land done, which WERE before you, and the Land is defiled.

Chap. xix. 4. Turn ye not unto Idols, nor make to your selves molten Gods. Ver. 27. Ye shall not round the Corners of your Heads, neither shalt thou mar the Corners of thy Beard. Ver. 28. Ye shall not make any Cuttings in your Flesh for the Dead, nor print any Marks upon you. Ver. 31. Re-
gard

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gard not them that have familiar Spirits, neither seek after Wizards.

Chap. xx. 2. *Whosoever—giveth ANY of his Seed unto Moloch he shall surely be put to Death.* Ver. 6. *And the Soul that turneth after such as have familiar Spirits, and after Wizards, to go a whoring after them, I will even set my Face against that Soul.* Ver. 27. *A Man also, or Woman, that hath a familiar Spirit, or that is a Wizard, shall surely be put to Death.*

Lev. xxvi. 1. *Ye shall make no Idols, nor graven Image, neither rear you up a standing Image, (or, PILLAR,) neither shall ye set up ANY Image of Stone (or, FIGURED STONE, Heb. A STONE OF PICTURE) in your Land, to bow down unto it.*

Numb. xiii. 32. —*Is a Land that eateth up the Inhabitants thereof—*

Deut. i. 28. —*The People is greater and taller than we, the Cities ARE great, and walled up to Heaven: and moreover, we have seen the Sons of the Anakims there.*

Chap. vii. 5. *Ye shall destroy their Altars, and break down their Images, (STATUES, or PILLARS,) and cut down their Groves, and burn their graven Images with Fire; Ver. 25. Thou shalt not desire the Silver nor Gold THAT is upon them, &c.*

Chap.

Chap. xii. 2. *Ye shall utterly destroy all the Places wherein the Nations which ye shall possess (or, INHERIT) served their Gods, upon the high Mountains, and upon the Hills, and under every green Tree.*
 Ver. 3. *And thou shalt not overthrow (Heb. BREAK DOWN) their Altars, and break their Pillars, and burn their Groves with Fire: and you shall hew down the graven Images of their Gods, and destroy the Names of them out of that Place.*

Deut. xviii. 10. *There shall not be found among you ANY ONE that maketh his Son or his Daughter pass through the Fire, OR that useth Divination, OR an Observer of Times, or an Enchanter, or a Witch, or a Charmer, or a Consulter with familiar Spirits, or a Wizard, or a Necromancer—Because of these Abominations the Lord thy God doth drive them out from before thee—for these Nations which thou shalt possess (or INHERIT) hearkened unto Observers of Times, and unto Diviners.*

Judg. iii. 6. — *And served their Gods—*
 Ver. 7. *And served Baalim and the Groves.*

2 Kings xvi. 3. *He (Ahaz) made his Son to pass through the Fire, according to the Abomination of the Heathen, whom the Lord cast out.*

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Chap xviii. 4. He (Hezekiah) removed the high Places, and brake the Images, and cut down the Groves.

Chap. xxi. 1. Manasseh—did—after the Abominations of the Heathen, whom the Lord cast out—He built up again the high Places—He reared up Altars for Baal, and made a Grove, and worshiped all the Host of Heaven, and served them. He built Altars in the House of the Lord.—He built Altars for all the Host of Heaven, in the two Courts of the House of the Lord; and he made his Son to pass through the Fire; and he observed Times, and used Enchantments, and dealt with familiar Spirits and Wizards: and he set a graven Image of the Groves that he had made in the House (Temple.)

2 Chron. xxviii. 2. For he (Ahaz)—and made also molten Images unto Baalim, &c.

Ch. xxxiii. 1. Ibid.—Ver. 6. And he (Manasseh) caused his Children to pass thro' the Fire, in the Valley of the Son of Hinnom.

—Ver. 7. And he set a carved Image (the Idol which he had made) in the House of God—(After his Return from Captivity.)

Ver. 13. Then Manasseh knew that the Lord he was God. And he took away the strange Gods, and the Idol out of the House of the Lord, and all the Altars that he had built in the Mount of the House of the Lord, and

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in Jerusalem. Nevertheless the People did sacrifice still in the High Places, YET unto the Lord their God only.

Pfal. cvi. 37. Yea, they sacrificed their Sons and Daughters unto Devils, and shed innocent Blood, EVEN the Blood of their Sons and of their Daughters, whom they sacrificed to the Idols of Canaan, and the Land was defiled with Blood.

Wisd. xii. 3. For it was thy Will to destroy, by the Hands of our Fathers, both those old Inhabitants of thy holy Land, whom thou hatedst for doing most odious Works of Witchcraft, (SORCERIES) and wicked Sacrifices; and also those merciless Murderers of Children, and Devourers of Man's Flesh, and the Feasts of Blood, with their Priests, out of the midst of that idolatrous Crew, and the Parents that killed with their own Hands Souls destitute of Help.

E G Y P T.

Gen. xli. 8. And he (Pharoah) sent and called for all the Magicians of Egypt, and all the wise Men thereof. Ver. 45. Can we find SUCH A ONE as this is, a Man in whom the Spirit of God is? Ver. 45. and he gave him
him

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him to Wife Asinath, the Daugther of Potipherah, Priest (or, PRINCE) of On.

Ch. 45. 5. (*Joseph personating an Egyptian*) and whereby indeed he divineth. Ver. 15. *Wot ye not that such a Man as I can certainly divine.*

Gen. xlv. 34. *For every Shepherd is an Abomination to the Egyptians.*

Ch. xlvii. 22. *Only the Land of the Priests bought he not, &c.*

Exod. ii. 11. *And they built for Pharaoh Treasure-Cities, Pithom and Raamses.*

Ch. v. 2. *Who is the Lord that I (Pharaoh) should obey his Voice? I know not the Lord.*

Ch. vii. 11. *Then Pharaoh called all the Wise Men and the Sorcerers. Now the Magicians of Egypt did also in like manner. Ver. 22. And the Magicians of Egypt did so with their Enchantments.*

Ch. viii. 19. *And the Magicians said unto Pharaoh, This is the Finger of God. Ver. 26. And Moses said, It is not meet so to do, for we shall sacrifice the Abomination of the Egyptians to the Lord our God. Lo, shall we sacrifice the Abomination of the Egyptians, and will they not stone us?*

Ch. xii. 12. *And against all the Gods of Egypt I will execute Judgment.*

Lev. xviii. 3. *After the doing of the Land of Egypt, wherein ye dwelt, shall ye not do.*

Deut. xxix. 16. *For ye know how we have dwelt in the Land of Egypt, and how we came through the Nations which ye passed by.* Ver. 17. *And we have seen their Abominations, and their Idols, (Heb. DUNGY GODS) Wood and Stone, Silver and Gold, which WERE among them.*

Jos. xxiv. 14. *Put away the Gods which your Fathers served on the other Side of the Flood, and in Egypt.*

Ezra ix. 1. — *The Princes came to me, saying, The People of Israel, the Priests and the Levites, have not separated themselves from the People of the Lands, DOING according to their Abominations, EVEN of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.*

Isai. xix. 1. *The Lord rideth upon a swift Cloud, and shall come into Egypt; and the Idols of Egypt shall be moved at his Presence.—And they shall seek to the Idols, and to the Charmers, and to them which have familiar Spirits, and to the Wizards.* Ver 18. *In that Day shall five Cities in the Land of Egypt speak the Language (Heb. LIP) of Canaan; one shall be called the City of Destruction (OF HERES, or OF THE SUN.)*

Jer.

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Jer. ii. 18. *And now what hast thou to do in the way of Egypt, to drink the Waters of Sihor?*

Ch. xliii. 13. *He (Nebuchadnezzar) shall break also the Images (STANDING IMAGES) of Bethshemesb (THE HOUSE OF THE SUN) that is in the Land of Egypt; and the Houses of the Gods of the Egyptians shall be burn with Fire.*

Ezek. xvi. 26. *Thou hast also committed Fornication with the Egyptians, thy Neighbours great of Flesh.*

Ch. xx. 7. *Cast ye away every Man the Abomination of his Eyes, and defile not yourselves with the Idols of Egypt.*

Ch. xxiii. 8. *Neither left she her Whoredoms BROUGHT from Egypt, for in her Youth they lay with her, and they bruised the Breasts of her Virginity, and poured their Whoredoms upon her. Ver. 19. Yet she multiplied her Whoredoms, in calling to Remembrance the Days of her Youth, wherein she had played the Harlot in the Land of Egypt. Ver. 20. For she doted upon their Paramours, whose Flesh IS AS the Flesh of Asses, and whose Issue IS LIKE the Issue of Horses. Ver. 21. Thus thou calledst to Remembrance the Lewdness of thy Youth, in bruising thy Teats by the Egyptians, for the Paps of thy Youth. Ver. 27. Thus will I make thy Lewdness to*

cease from thee, and thy Whoredom BROUGHT from the Land of Egypt; so that thou shalt not lift up thine Eyes unto them, nor remember Egypt any more.

Ch. xxx. 13. — *I will also destroy the Idols, and I will cause their Images to cease out of Noph—Ver. 14. I will make Pathros desolate, and will set Fire in Zoan, (or TANIS) and will execute my Judgment in No. Ver. 15. I will pour out my Fury upon Sin, (or PELUSIUM,) the Strength of Egypt.—Ver. 17. The young Men of Aven, (or HELIOPOLIS,) and of Phibeseth, shall fall by the Sword, and these CITIES shall go into Captivity. Ver. 18. At Tehaphnebes also the Day shall be darkened when I break there the Yokes of Egypt.*

Hosea xi. 11. *They shall tremble as a Bird out of Egypt.*

Wisd. xi. 15. *But for the foolish Devices of their Wickedness, wherewith being deceived, they worshiped Serpents void of Reason, and vile Beasts; thou didst send a Multitude of unreasonable Beasts upon them for Vengeance.*

NEIGHBOURING NATIONS.

Gen. xxxi. 19. *And Rachel had stole the Images (Heb. TERAPHIM) that WERE her Fathers.*

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Fathers. Ver. 30. Wherefore hast thou stolen my Gods? Ver. 35. But found not the Images.

Numb. xxii. 41. And it came to pass on the Morrow, that Balak took Balaam and brought him up into the high Places of Baal.

Ch. xxv. 2. And they (the Daughters of Moab) called the People (of Israel) unto the Sacrifice of their Gods; and the People did eat, and bowed down unto their Gods; and Israel joined himself unto Baal-peor—take all the Heads of the People, and hang them up before the Lord, against the Sun. Psal. cvi. 28. (adds) And ate the Sacrifices of the Dead.

Judg. ii. 12. And followed other Gods of the Gods of the People, that WERE round about them. Ver. 13. And served Baal and Ashtaroth.

—Ch. viii. 21. And took away the Ornaments (or ORNAMENTS LIKE THE MOON) that were on their Camels Necks. —Ver. 24. For they had golden Ear-rings, because they were Ishmaelites.

1 Sam. v. 4. And behold Dagon WAS fallen upon his Face to the Ground, and the Head of Dagon, and both the Palms of his Hands WERE cut off, &c. — Ver. 12. And the Men that died not were smitten with the

Emerods, and the Cry of the City went up to Heaven.

Ch. vi. 2. *And the Philistines called for the Priests and Diviners. Ver. 5. Wherefore ye shall make Images of your Emerods, and of your Mice, that mar the Land. Ver. 9, And see, if it goeth up by the Way of his own Coast to Bethshemesh, THEN he hath done us this great Evil.*

1 Sam. xxii. 6. — *Now Saul abode in Gibeah under a Tree in Ramah (or GROVE IN A HIGH PLACE.)*

Ch. xxv. 25. *Let not my Lord, I pray thee, regard this Man of Belial, EVEN Nabal; for as his Name is, so is he; Nabal is his Name, and Folly is with him.*

Ch. xxx. 22. *Then answered all the wicked Men, and MEN of Belial.*

Ch. xxxi. 10. *And they (the Philistines) put his Armour in the House of Ashtaroth, and they fastened his Body to the Wall of Bethshan.*

2 Sam. v. 19. *Go up, for I will deliver the Philistines into thy Hand. And David came to Baal-perazim, and David smote them there, and said, The Lord hath broken forth upon mine Enemies before me, as the Breach of Waters; therefore he called the Name of the Place Baal-perazim; and there they left their*

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their Images, and David and his Men burnt them. Ibid. 1 Chron. xiv. 11.

1 Kings xi. 5. *For Solomon went after Ashtaroth the Goddess of the Zidonians, and after Milcom, the Abomination of the Ammonites,—Then did Solomon build a high Place for Chemosh, the Abomination of Moab, in the Hill that is before Jerusalem; and for Molech, the Abomination of the Children of Ammon.*

1 Kings xvi. 31. *And he (Ahab) took to Wife Jezebel the Daughter of Ethbaal, King of the Zidonians, and went and served Baal, and worshiped him.*

2 Kings xvii. 9. *And they (Israel) built them high Places in all their Cities, from the Tower of the Watchman to the fenced City. Ver. 15. —And they followed Vanity, and became vain, and went after the Heathen that WERE round about them. — Ver. 16. And made them molten Images, EVEN two Calves, and made a Grove, and worshiped all the Host of Heaven, and served Baal. Ver. 17. And they caused their Sons and their Daughters to pass through the Fire, and used Divinations, and Enchantments. Ver. 29. Howbeit, every Nation made Gods of their own, and put THEM in the Houses of the high Places, which the Samaritans had made, every Nation in the City*

wherein they dwelt. Ver. 30. And the Men of Babylon made Succoth-benoth, and the Men of Cuth made Nergal, and the Men of Hamuth made Ashima. Ver. 31. And the Avites made Nibhaz and Tartak, and the Sepharvites burned their Children in Fire to Adrammelech and Anammelech, the Gods of Sepharvaim. Ver. 32. So they feared the Lord, and made unto themselves the lowest of them Priests of the high Places; which sacrificed for them in the Houses of the high Places. Ver. 33. They feared the Lord, and served their own Gods, after the manner of the Nations whom they carried away from thence.

2 Chron. xxvi. 7. And God helped him (Uzziah) against the Philistines, and against the Arabians, who dwelt in Gurbaal.

Ch. xxviii. 23. For he (Ahaz) sacrificed unto the Gods of Damascus, (DARMESEK,) which smote him, and he said, behold the Gods of the King of Syria help them, THEREFORE will I sacrifice to them that they may help me; but they were the Ruin of him, and all Israel.

Ch. xxxi. 1. — All Israel THAT WERE present, went out to the Cities of Judah, and brake the Images (STATUES) in Pieces, and cut down the Groves, and threw down the high Places, and the Altars.

Job

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Job xxxi. 26. *If I beheld the Sun (Heb. THE LIGHT) when it shined, or the Moon walking in Brightness, (BRIGHT,) and my Heart hath been secretly enticed, or my Mouth hath kissed my Hand. (or, MY HAND HATH KISSED MY MOUTH,) this also WERE an Iniquity TO BE PUNISHED BY the Judge, for I should have denied the God THAT IS above.*

Isai. ii. 6. *Because they are replenished from the East, (MORE THAN THE EAST) and ARE Southsayers like the Philistines, and they please themselves in the Children of Strangers, (ABOUND WITH THE CHILDREN OF STRANGERS.)*

Jer. ii. 18. *Or what hast thou to do with Assyria, to drink the Waters of the River?*

Ch. x. 2. *Learn not the Way of the Heathen, and be not dismayed at the Signs of Heaven; for the Heathens are dismayed at them, for the Customs of the People are vain; for ONE cutteth a Tree out of the Forest (the Work of the Hand of the Workman;) with the Ax; they deck it, &c.—Ver. 5. Be not afraid of them, they cannot do Evil, neither IS IT in them to do Good.*

Ezek. xxiii. 5. *And she (Samaria) doted on her Lovers, on the Assyrians HER Neighbours, WHICH WERE clothed with blue: Captains and Rulers, all of them desirable young Men,*

Men, Horsemen riding upon Horses. Thus she committed her Whoredoms with them, with all them THAT WERE the chosen Men of Assyria, and with all on whom she doated, with all their Idols she defiled herself. Ver. 12. Jerusalem, ibid. Ver. 42. Of the common Sort WERE brought Sabeans, (DRUNKARDS) from the Wilderness, which put Bracelets upon their Hands, and beautiful Crowns upon their Heads.

Dan. i. 2. —With part of the Vessels of the House of God, which he carried into the Land of Shinar, to the House of his God; and he brought the Vessels into the Treasure-house of his God.

Hos. xi. 11. They shall tremble—as a Dove out of the Land of Assyria.

Joel iii. 5. Because ye have taken my Silver and my Gold, and have carried into your Temples my goodly pleasant (DESIRABLE) Things.

2 Esdr. xv. 46. And thou Asia, that art Partaker of the Hope of (LIKE UNTO) Babylon, and art the Glory of her Person, thou hast made thy self like unto her, thou hast deckt thy Daughters in Whoredom, that they might please and glory in thy Lovers, which have always desired to commit Whoredom with thee; thou hast followed her that is hated, in all her Works and Inventions.

Judith

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Judith iii. 8. Then cast he down their Frontiers, and cut down their Groves; for he had decreed to destroy all the Gods of the Land.

Wisd. xiv. 11. Therefore even upon the Idols of the Gentiles shall there be a Visitation, because in the Creature of God they are become an Abomination, and Stumbling-blocks for the Souls of Men, and a Snare to the Feet of the unwise.

Wisd. xiv. 15. For a Father afflicted with untimely Mourning, when he had made an Image of his Child soon taken away, now honoureth him as a God, which was then a dead Man, and delivered to those that were under him, Ceremonies and Sacrifices. Thus in Process of Time an ungodly Custom grown strong was kept as a Law, by the Commandment of Kings (or TYRANTS) whom Men could not honour in Presence, because they dwelt far off; they took the Counterfeit of his Visage from far, and made an expresse Image of the King whom they honoured, to the End that by their Forwardness they might flatter him that was absent, as if he were present.

Acts xix. 19. Many of them also which used curious Arts, brought their Books together, and burned them before all Men.

Rom. i. 22. Professing themselves to be wise, they became Fools, and changed the Glory

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ry of the incorruptible God into an Image made like corruptible Man, and to Birds, and four-footed Beasts, and creeping Things; who changed the Truth of God into a Lie, and worshiped and served the Creature more than the Creator, who is God blessed for ever. Amen.

CHILDREN OF ISRAEL.

Exod. xxxii. 1. Up, make us Gods which shall go before us; for AS FOR this Moses, the Man that brought us up out of the Land of Egypt, we wot not what is become of him. Ver. 3. And all the People broke off the golden Ear-rings which WERE in their Ears. Ver. 4. And fashioned it with a graving Tool, after he had made it a molten Calf: And they said, These BE thy Gods, O Israel, which brought thee up out of the Land of Egypt. Ver. 5. And when Aaron saw IT, he built an Altar before it, and Aaron made Proclamation and said, To Morrow is a Feast to the Lord: Ver. 6. And offered Burnt-offerings, and Peace-offerings, and the People sat down to eat and to drink, and rose up to Play. Ver. 8. They have made them a molten Calf, and have worshiped it, and have sacrificed thereunto, and said, These BE thy

thy Gods, O Israel, which have brought thee up out of the Land of Egypt. (Ibid. 1 Kings xii. 28.) Ver. 17. The Noise of the People as they shouted. Ver. 18. The Noise of THEM THAT sing do I hear—Ver. 24. Then I cast it into the Fire, and there came out this Calf. Psal. cvi. 20. Thus they changed their Glory into the Similitude of an Ox that eateth Grass.

Deut. xiii. 12. If thou shalt hear SAY—Ver. 13. CERTAIN Men, the Children of Belial, are gone out from among you, and have withdrawn the Inhabitants of their City, saying, Let us go and serve other Gods—Ver. 16. And thou shalt burn with Fire the City and all the Spoil thereof, every whit, for the Lord thy God.

Chap. xvii. 3. And hath gone and served other Gods, and worshiped them, either the Sun or Moon, or any of the Host of Heaven.

Chap. xxvi. 14. —Nor given OUGHT thereof for the dead—

Jos. xxii. 10. —Built there an Altar by Jordan, a great Altar to see to—Ver. 17. Is the Iniquity of Peor too little for us, from which we are not cleansed until this Day, (although there was a Plague in the Congregation of the Lord?) Ver. 34. And the Children of Reuben, and the Children of Gad, called the Altar Ed : (that is, A WITNESS,)

IT SHALL be a Witness between us, that the Lord be IS God.

Judg. i. 33. Neither did Naphtali drive out the Inhabitants of Bethshemesh.

Judg. i. 35. But the Amorites would dwell in Mount Heres.

Chap. xi. And served Baalim. Ver. 13. And they forsook the Lord, and served Baal and Ashtaroth.

Ch. vi. 25. —The Lord said unto him (Gideon) —And throw down the Altar of Baal, that thy Father hath, and cut down the Grove that is by it.

—Ch. viii. 27. And Gideon made an Ephod thereof—and all Israel went thither a whoring after it, which thing became a Snare unto Gideon, and to his House. Ver. 33. And went a whoring after Baalim, and made Baal-berith their God.

Ch. ix. 46. And when all the Men of the Tower of Sechem heard THAT, they entred into an Hold of the House of the God Berith.

Ch. x. 6. And the Children of Israel did Evil again in the Sight of the Lord, and served Baalim and Ashtaroth, and the Gods of Syria, and the Gods of Zidon, and the Gods of Moab, and the Gods of the Children of Ammon, and the Gods of the Philistines. Ver. 10. And also served Baalim. Ver. 16.

And

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And they put away the strange Gods (Heb. GODS OF STRANGERS.)

Judg. xvii. 5. And the Man Micah had a House of Gods, and made an Ephod, and Teraphim, and consecrated one of his Sons.—

1 Sam. vii. 3. Put away the strange Gods, and Ashtaroth. Ver. 4. Then the Children of Israel did put away Baalim and Ashtaroth, and served the Lord only. Ver. 6. And they gathered together to Mizpeh, and drew Water, and poured IT out before the Lord.

Ch. xii. 10. —And have served Baalim and Ashtaroth.

1 Kings xi. 5. For Solomon went after Ashtaroth the Goddess of the Zidonians, and after Milcom, the Abomination of the Ammonites.—Then did Solomon build a high Place for Chemosh, the Abomination of Moab, in the Hill that is before Jerusalem; and for Molech the Abomination of the Children of Ammon.

Ch. xiv. 23. For they (Judah) also built high Places, and Images, (STANDING IMAGES,) and Groves on every high Hill, and under every green Tree.

Ch. xvi. 31. And it came to pass, as if it had been a light Thing for him (Ahab) to walk in the Sins of Jeroboam the Son of Nebat, that he took to Wife Jezebel the Daughter

Daughter of Ethbaal King of the Zidonians, and went and served Baal, and worshiped him. Ver. 32. And he reared up an Altar for Baal, in the House of Baal, which he had built in Samaria. Ver. 33. Ahab made a Grove.

1 Kings xviii. 18. — And thou hast followed Baalim. Ver. 19. Now therefore send AND gather to me all Israel unto Mount Carmel, and the Prophets of Baal four hundred and fifty, and the Prophets of the Groves four hundred, that eat at Jezebel's Table.

Ch. xix. 18. Yet I have left ME seven thousand in Israel, all the Knees which have not bowed unto Baal, and every Mouth which hath not kissed him.

Ch. xxii. 53. For he (Ahaziah) served Baal, and worshiped him.

2 Kings iii. 2. For he (Jehoram) put away the Image of Baal.

Chap. x. 26. And they brought forth the Images of the House of Baal, and burnt them, and they brake down the Images of Baal, and brake down the House of Baal—thus Jehu destroyed Baal out of Israel: Howbeit, FROM the Sins of Jeroboam the Son of Nebat, who made Israel to sin, Jehu departed not; TO WIT, the golden Calves which WERE in Bethel, and which WERE in Dan.

Chap.

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Chap. xi. 18. *And all the People of the Land (Judah) went into the House of Baal, and brake it down ; his Altars and his Images brake they in Pieces thoroughly, and slew Mattan the Priest of Baal, before the Altars.*

2 Kings xxiii. 4. *And the King (Josiah) commanded—to bring forth out of the Temple of the Lord, all the Vessels THAT WERE made for Baal, and for the Grove, and for all the Host of Heaven, and he burnt them : Ver. 5. And he put down the Idolatrous Priests, whom the Kings of Judah had ordained to burn Incense in the high Places, in the Cities of Judah, and in the Places roundabout Jerusalem ; them also that burned Incense unto Baal, to the Sun, and to the Moon, and to the Planets, (TWELVE SIGNS or, CONSTELLATIONS,) and to all the Host of Heaven. Ver. 6. And he brought out the Grove from the House of the Lord—and burnt it. Ver. 7. And he brake down the Houses of the Sodomites that WERE by the House of the Lord, where the Women wove Hangings (HOUSES) for the Grove : Ver. 8. And defiled the high Places where the Priests had burned Incense—and brake down the high Places of the Gates that WERE at the entering in of the Gate of Joshua : Ver. 10. And he defiled Topheth, which is in the*
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Valley of the Children of Hinnom, that no Man might make his Son or his Daughter to pass through the Fire to Molech. Ver. 11. And he took away the Horses that the Kings of Judah had given to the Sun, at the entring in of the House of the Lord—and he burnt the Chariots of the Sun with Fire, Ver. 12. And the Altars that WERE on the Top of the Upper Chamber of Abaz, which the Kings of Judah had made; and the Altars which Manasseh had made in the two Courts of the House of the Lord, did the King beat down, and brake THEM down from thence. Ver. 13. And the high Places that WERE before Jerusalem, which WERE on the right Hand of the Mount of Corruption, which Solomon the King of Israel had builded for Ashtaroth the Abomination of the Zidonians, and for Chemosh the Abomination of the Moabites, and for Milcom the Abomination of the Children of Ammon, did the King defile. Ver. 14. And he brake in Pieces the Images, and cut down the Groves, and filled the Places with the Bones of Men. Ver. 15. Moreover, the Altar that WAS at Bethel, AND the high Place which Jeroboam the Son of Nebat, who made Israel to sin, had made; both that Altar and the high Place, he brake down, and burnt the high Places, AND stampd IT small to Powder,

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Powder, and burnt the Grove—Ver. 16. And took the Bones out of the Sepulchres, and burnt THEM upon the Altar, and polluted it—Ver. 19. And all the Houses of the high Places that WERE in the Cities of Samaria, which the Kings of Israel had made, to provoke THE LORD to Anger, Josiah took away, and did to them according to all the Acts that he done at Bethel. Ver. 20. And he slew all the Priests of the high Places that WERE there, upon the Altars. Ver. 24. Moreover, the WORKERS WITH familiar Spirits, and the Wizards, and the Images and the Idols, and all the Abominations that were spied in the Land of Judah, and in Jerusalem, Josiah put away.

1 Chron. x. 13. So Saul died—and also for asking COUNSEL of one that had a familiar Spirit, to enquire OF IT.

2 Chron. xi. 15. And he (Jeroboam) ordained him Priests for the high Places, and for the Devils, and for the Calves which he had made.

Chap. xiii. 7. And there are gathered unto him (Jeroboam) vain Men, the Children of Belial—Ver. 8. And THERE ARE with you golden Calves, which Jeroboam made for your Gods.

2 Chron. xiv. 3. For he (Asa) took away the Altars of the strange GODS: Ver. 5.

Also he took away out of all the Cities of Judah, the high Places and the Images (Heb. SUN-IMAGES,) then they prospered.

Chap. xv. 12. *And they entered into a Covenant to seek the Lord God of their Fathers with all their Heart, and with all their Soul : Ver. 13. That whosoever would not seek the Lord God of Israel, should be put to Death, whether small or great, whether Man or Woman, &c. Ver. 16. And also CONCERNING Maacha the Mother of Asa the King, he removed her from BEING Queen, because she had made an Idol in a Grove, (Heb. HORROUR :) and Asa cut down her Idol, and stamp't IT, and burnt IT at the Brook Kidron.*

Chap. xvii. 3. *And the Lord was with Jehosaphat, because he walked in the first Ways of his Father David, and sought not unto Baalim.*

Chap. xxiv. 7. *For the Sons of Athalia, that wicked Woman, had broken up the House of God ; and also all the dedicate Things of the House of the Lord did they bestow upon Baalim.*

Chap. xxv. 14. *Now it came to pass, that after Amaziah was come from the Slaughter of the Edomites, that he brought the Gods of the Children of Seir, and set them up TO BE*
his

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his Gods, and bowed down himself before them, and burned Incense to them.

2 Chron. xxxi. 1. *He (Hezekiah) brake the Images in Pieces, cut down the Groves, and threw down the high Places, and the Altars, out of all Judah and Benjamin. Ibid. 2 Kings xviii. 4.*

Chap. xxxiv. 4. *And they brake down the Altars of Baalim, in his (Josiah's) Presence, and the Images (SUN-IMAGES) that WERE on high above them, he cut down, and the Groves, and the carved Images, and the molten Images he brake in Pieces, &c.*

Isai. xvii. 8. *And he shall not look to the Altars, the Work of his Hands ; neither shall respect THAT which his Fingers have made, either the Groves or the Images (or, SUN-IMAGES.)*

Chap. xxvii. 9. *By this therefore shall the Iniquity of Jacob be purged, and this is all the Fruit, to take away his Sin ; when he maketh all the Stones of the Altar as Chalk-Stones THAT ARE beaten in sunder, the Groves and Images. (or, SUN-IMAGES) shall not stand up.*

Chap. lxv. 11. *But ye ARE they that forsake the Lord, that forget my holy Mountain, that prepare a Table for that Troop, (or GAD,) and that furnish the Drink-Of-*

fering unto that Number, (or MENI,) therefore will I number you to the Sword.

Jer. ii. 8. *And the Prophets prophesied by Baal. Ver. 23. How canst thou say, I am not polluted, I have not gone after Bāalim? See thy Way in the Valley, know what thou hast done.*

Chap. vii. 9. *Will ye—and burn Incense unto Baal—Ver. 18. The Children gather Wood, and the Fathers kindle the Fire, and the Women knead THEIR Dough to make Cakes to the Queen (or, FRAME, or, WORKMANSHIP) of Heaven; and to pour out Drink-offerings to other Gods: Ver. 24. But walked in the Counsels and in the Imaginations of their evil Heart. Ver. 31. And they built the high Places of Tophet, which is in the Valley of the Son of Hinnom, to burn their Sons and their Daughters in the Fire; which I commanded THEM not, neither came it into my Heart.*

Ch. viii. 1. *At that time saith the Lord, they shall bring out the Bones of the Kings of Judah, and the Bones of the Princes, and the Bones of the Priests, and the Bones of the Inhabitants of Jerusalem, out of their Graves. Ver. 2. And they shall spread them before the Sun and the Moon, and all the Host of Heaven, whom they have loved, and whom they have served, and after whom they have walked,*

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walked, and whom they have sought, and whom they have worshiped.

Jer. ix. 14. But have walked after the Imagination of their own Heart, and after Baalim, which their Fathers taught them.

Ch. xi. 13. For ACCORDING to the Number of thy Cities were thy Gods, O Judah; and ACCORDING to the Number of the Streets of Jerusalem, have ye set up Altars, to THAT shameful Thing, EVEN Altars to burn Incense to Baal. Ver. 17. To provoke me to Anger, in offering Incense to Baal.

Ch. xii. 16. —To swear by my Name, the Lord liveth, (as they taught my People to swear to Baal,) then shall they be built in the midst of my People.

Ch. xix. 2. And go forth into the Valley of the Son of Hinnom, which is by the Entry of the East Gate, (Heb. SUN GATE,) and proclaim there the Words that I shall tell thee. Ver. 5. They have built also the high Places of Baal, to burn their Sons with Fire, FOR Burnt-offerings unto Baal, which I commanded not, neither came IT into my Mind. Ver. 6. —This Place shall no more be called Tophet, nor the Valley of the Son of Hinnom; but the Valley of Slaughter. Ver. 13. And the Houses of Jerusalem, and the Houses of the Kings of Judah, shall be defiled as the Place of Tophet, because of all the Houses

upon whose Roofs they have burnt Incense to all the Host of Heaven, and have poured out Drink-offerings unto other Gods.

Jer. xxiii. 13. I have seen Folly (AN ABSURD THING) in the Prophets of Samaria, they prophesy in Baal.— Ver. 27. As their Fathers have forgotten my Name for Baal.

Ch. xxxii. 29. And the Chaldeans that fight against this City shall come and set Fire on this City, and burn it, with the Houses upon whose Roofs ye have offered Incense to Baal, and poured out Drink-offerings unto other Gods. Ver. 34. But they set their Abominations in the House (which is called by my Name.) Ver. 35. And they built the high Places of Baal, which ARE in the Valley of the Sons of Hinnom, to cause their Sons and their Daughters to pass through THE FIRE unto Molech, which I commanded them not, &c.

Ch. xliv. 17. But we will certainly do whatsoever thing goeth out of our own Mouth, to burn Incense unto the Queen (FRAME) of Heaven, and to pour out Drink-offerings unto her, as we have done, we and our Fathers, our Kings and our Princes, in the Cities of Judah, and in the Streets of Jerusalem; for THEN had we Plenty of Victuals, and were well, and saw

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no Evil: Ver. 18. But since we left off to burn Incense to the Queen of Heaven, and to pour out Drink-offerings unto her, we have wanted all THINGS, and have been consumed by the Sword, and by the Famine: Ver. 19. And when we burned Incense to the Queen of Heaven, and poured out Drink-offerings unto her, did we make her Cakes to worship her, and poured out Drink-offerings unto her, without our Men, (HUSBANDS?) Ver. 25. Thus saith the Lord of Hosts, the God of Israel, saying, Ye and your Wives have both spoken with your Mouths, and fulfilled with your Hand, saying, We will surely perform our Vows that we have vowed, to burn Incense to the Queen of Heaven, and to pour out Drink-offerings unto her.—Ver. 26. I have sworn by my great Name, saith the Lord, that my Name shall be no more named in the Mouth of any Man of Judah, in all the Land of Egypt, saying, The Lord God liveth.

Ezek. vi. 4. And your Altars shall be desolate, and your Images (SUN-IMAGES) shall be broken, &c.

Ch. viii. 5. And behold, Northward at the Gate of the Altar, this Image of Jealousy in the Entry. Ver. 10. So I went in and saw, and behold, every Form of creeping Things and abominable Beasts, and all the Idols of the House of Israel, pourtraied upon the Wall
round

round about. Ver. 11. And there stood before them seventy Men of the Antients of the House of Israel, and in the midst of them stood Jaazaniab the Son of Shaphan, with every Man his Censer in his Hand, and a thick Cloud of Incense went up. Ver. 12. Then said he unto me, Son of Man, hast thou seen what the Antients of the House of Israel do in the dark, every Man in the Chambers of his Imagery; for they say, the Lord seeth us not, the Lord hath forsaken the Earth. Ver. 14. And behold, there sat Women weeping for Tammuz. Ver. 16. And behold, at the Door of the Temple of the Lord, between the Porch and the Altar, WERE about five and twenty Men, with their Backs towards the Temple of the Lord, and their Faces towards the East, and they worshiped the Sun towards the East.

Ezek. xvi. 24. Thou hast also built unto me an eminent Place, (A BROTHEL-HOUSE) and hast made thee a high Place in every Street.

Ch. xx. 7. Cast ye away every Man the Abomination of his Eyes, and defile not yourselves with the Idols of Egypt.

Ezek. xxiii. 37. And with their Idols have they committed Adultery, and have also caused their Sons, which they bare unto me,
to

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to pass for them through THE FIRE, to devour THEM.

Hosea viii. 13. — *Now will he remember their Iniquities, and visit their Sins; they shall return to Egypt. Ver. 14. For Israel hath forgot his Maker, and buildeth Temples, and Judah hath multiplied fenced Cities: But I will send a Fire upon his Cities, and it shall devour the Palaces thereof.*

Ch. xi. 1. *When Israel WAS a Child then I loved him, and called my Son out of Egypt. Ver. 2. As they called him, so they went from them, they sacrificed unto Baalim, and burnt Incense unto graven Images.*

Ch. xiii. 1. — *But when he offended in Baal, he died. Ver. 2.—They say of him, Let the Men that sacrifice (or, THE SACRIFICES OF MEN) kiss the Calves.*

Amos v. 26. *But ye have born the Tabernacle of your Molech, (or, SUCCOTH YOUR KING,) and Chiun your Images, the Star of your God, which ye made to yourselves.*

Mic. v. 11. *And I will cut off the Cities of thy Land, and throw down all thy strong Holds: Ver. 12. And I will cut off Witchcrafts out of thine Hand, and thou shalt have no MORE South-sayers. Ver. 13. Thy graven Images will I also cut off, and thy standing Images, (or STATUES) out of the midst of thee, and thou shalt no more worship the Works of thy Hands. Ver. 14. And I will
pluck*

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pluck up thy Groves out of the midst of thee, so will I destroy thy Cities (or ENEMIES.)

Micah vi. 16. *For the Statues of Omri are kept, and all the Works of the House of Ahab, and ye walk in their Counsels.*

Zeph. i. 4. *I will cut off the Remnant of Baal from this Place, AND the Name of the Chemarims with the Priests, Ver. 5. And them that worship the Host of Heaven upon the House-tops, and them that worship, AND that swear by the Name of the Lord, and that swear by Maleham; Ver. 12. That say in their Heart, the Lord will not do Good, neither will he do Evil.*

Tobit i. 5. *Now all the Tribes which together revolted, and the House of my Father Naphtali, sacrificed unto the Heifer Baal, (or, TO THE POWER OF BAAL, or, THE GOD BAAL.)*

Acts vii. 41. *And they made a Calf in those Days, and offered Sacrifice unto the Idol, and rejoiced in the Works of their own Hands. Then God turned, and gave them up to worship the Host of Heaven; as it is written in the Book of the Prophets, O ye House of Israel, have ye offered to me slain Beasts, by the Space of forty Years? Ver. 43. Yea, ye took up the Tabernacle of Molech, and the Star of your God Remphan, Figures which ye made to worship them.*

From

From the Prohibitions, and these gathered Accounts, we are to endeavour to find out the Nature of this false Adoration, false Worship, false Service, false Fear, false Love, false Confidence and Idolatry, (for I think it grew by these Degrees in Time,) and the Object of them. We shall consider, first, the Prohibitions in the first Table, and the Repetition or Explanation of it, and the Place where the Punishment is appointed in *Deuteronomy*. *Exod. xx. 3. Thou shalt have no other Gods before me. Ver. 4. Thou shalt not make unto thee any graven Image, or any Likeness OF ANY THING that is in Heaven above, or that is in the Earth beneath, or that is in the Waters under the Earth. Ver. 5. Thou shalt not bow down thyself to them, nor serve them. Exod. xxii. 20. He that sacrificeth unto any God, save unto the Lord only, he shall be utterly destroyed. Deut. iv. 15. Take ye therefore good heed unto yourselves, (for ye saw no manner of Similitude on the Day THAT the Lord spake unto you in Horeb, out of the midst of the Fire.) Ver. 16. Lest ye corrupt YOURSELVES, and make you a graven Image, the Similitude of any Figure, the Likeness*

of Male or Female; Ver. 17. The Likeness of any Beast that is in the Earth, the Likeness of any winged Fowl that flieth in the Air. Ver. 18. The Likeness of any thing that creepeth on the Ground, the Likeness of any Fish that is in the Waters beneath the Earth; Ver. 19. And lest thou lift up thine Eyes to Heaven, and when thou seest the Sun, and the Moon, and the Stars, EVEN all the Host of Heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided (or IMPARTED) unto all Nations under the whole Heaven. Ibid. xvii. 2. If there be found among you, within any of thy Gates which the Lord thy God giveth thee, Man or Woman, that hath wrought Wickedness in the Sight of the Lord thy God, in transgressing his Covenant; — Ver. 3. And hath gone and served other Gods, and worshiped them, either the Sun or Moon, or any of the Host of Heaven, which I have not commanded— Ver. 5. And shalt stone them with Stones till they die. Here are two absolute Prohibitions, against two Practices, for they look backward to brand Abuses; as well as forward to restrain, with each a Repetition; which explains the Prohibition. The first Commandment, in general, forbids having

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having any Gods before the Lord ; and that in *Deuteronomy* explains what those Gods, in which that Object was comprehended, were. The second Commandment forbids making any Similitude of any thing in Heaven, Earth or Water, to bow to : And that in *Deuteronomy*, in a great Measure, enumerates of what Things, and what they or the Things were to represent.

We are first to observe, what it was to have any other God, or Gods, before the Lord. After setting up the Heavens, the first Instance we find was comparative, or about Superiority: *Terah* and *Abraham* worshiped the God of the Heavens, the God whom they knew ; the *Chaldeans* would not allow any God to be superior to, or God of the Heavens ; that was blaspheming that which was their God : Therefore they banished that Family, and long after, they pretended their God had Power to make the Dumb speak. The *Canaanites* worshiped the same Power ; to what Degree appears not, that I find, except that their offering their First-born may be supposed to be the highest Degree of Service. *Pharoah* says absolutely, *I know not the Lord* ; so that it seems that he thought that this Power which he and the *Egyptians* worshiped was exclusive of him : But presently

sently after the Magicians could discern the Finger of God was superior to their Gods. Among the neighbouring Nations; when the *Philistines* had got *Sampson*, they made a great Feast to *Dagon* their God, and praised him for it. When they were afflicted by the Presence of the Ark, their Cry went up to their God Heaven; but having no Help, they doubted, made an Offering to God, and put it upon Trial, that if the Ark went up by its own Coasts, or the Coasts of *Israel*, to *Bethshemesb*, (which elsewhere is interpreted to be the City of the Sun,) and was one of the Cities of Worship of that Name the *Israelites* left standing, and in the Possession of the Natives, then the Lord was too strong for what they worshiped; which the Ark did, where God smote fifty thousand and seventy Men for looking into it. No doubt but those of *Damascus* thought as *Abaz* did, that their Gods could help them in War. *Job* says, paying Obeysance to the Light was denying the God which is above. The seduced *Jews* ascribed to the Frame, or Workmanship, or Operation of the Air's Power of giving Plenty of Victuals, keeping them well, and from Evil, preserving them from Sword, Famine, &c. and of punishing them with the opposite Evils;

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Evils, upon a Supposition that the Lord had forsaken the Earth ; or that he will not do Good, neither will he do Evil : So that having any other God before the Lord, must be understood to be, their believing that there was some active Power in some other Agent, which God did not create, or form ; or which he could not, or did not controul ; and now that there is some such Power, that he has not revealed : And from this Doubt or Belief, as aforesaid, Service to that Power, and Adoration to its Representatives, or Images, ensued. And the Reason why we should not imagine them to be Gods, or pay them Service, was, that God had created, formed and appointed them to be Servants in common to all Men. In the Place where the Form of proceeding against, and the Manner of Punishment is directed, the Objects of Adoration are named, and the Images not mentioned : But whether they, as Representatives of the Powers only, or the Images, or Representatives of them also, be understood or included, I shall not determine ; but no others are expressed.

We are, secondly, to observe, what it was to make to ones self an Image, or Likeness, or Sign, or Representative of any Thing, and to bow down to it or them, or worship it or them. We find the Au-

thor of Wisdom attributes the Rise of this Custom to a Father who had lost a favourite Son, or to obsequious Subjects, who lived distant from their Prince or Tyrant: But though they paid Respect or Homage to these Representatives of Son or Prince, by Compulsion or Flattery, yet this was not taking either Son or Prince to be a God; none had ever taken another, either dead or living, for a God in this Sense; nor could any of these continue, nor have we any Mention of it in sacred Writings. The first or oldest Accounts of Images, are of those of *Laban's*, which were but small: But the clearest Account of setting up the largest, richest, and with the greatest Solemnity, perhaps, that ever was, (because the Kingdom of *Babel* was then at the Height) was much later: And People think that *Nebuchadnezzar* set up this golden Image for a God: No, it was but to be dedicated, *Dan. iii. 3.* And at Verse 12, (the Words of the *Chaldeans*,) *They serve not thy Gods, nor worship the golden Image that thou hast set up.* And Verse 18. (the Words of the *Jews*,) *We will not serve thy Gods, nor worship the golden Image that thou hast set up.* The *Babylonians*, &c. bowed to this Image; but serving a God was another thing. Indeed *Holofernes* had got a
Whim

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Whim of destroying all the Places of Worship, Altars and Images, and setting up his Master in their stead ; of making him to the false God and the Heathens, what *Moses* was to the true God and the *Israelites*, or rather more, *Judith* iii. 8. *Yet he cast down their Frontiers, and cut down their Groves ; for he had decreed to destroy all the Gods of the Land, that all Nations should worship Nebuchadnezzar only, and that all Tongues and Tribes should call upon him as a God.* But these Words come far short of the Description of a God. This Prohibition is general, against making any Representation of the true God, or of false Gods: The latter of which, it seems, the Heathens, before they had Writing to represent Things or Actions by Words, had fallen into, and had represented their God according to the Appearance, or their Sentiments, of the several Operations or Attributes ; as the Operation of Fire or Light by the Rays of the Sun, or by the curled Hair of a red Bull, or, &c. or Swiftnes by a Dove, or, in later Times, Towering by an Eagle ; as *Jacob* in his Blessing represents one of his Sons by a Lion, another by an Ass, another by a Serpent, another by a Hind, another by a fruitful Bough, &c. And as this was a Proof that there was

no Writing, when they represented Gods or Men by Creatures; so Writing was revealed to remedy this; among other Things. And the Prohibition of bowing down to, or worshipping those Images, Creatures, &c. implies, that the Heathens had performed their Worship before those Images, &c. or to them, in lieu of the Gods or Powers they represented; so Part of the Crime forbidden, is representing the true God by any material Figure or Creature, which is called Idolatry; and paying or sending Homage to God, by a Hand that he had not appointed to accept or bring it, was a Species of false Worship, and both now forbidden: The Reason assigned is, *For ye saw no manner of Similitude, on the Day that the Lord spoke unto you on Horeb, out of the midst of the Fire.* This must be deferred till we come to that Part. The other Part of this Prohibition is levelled against making Signs or Representatives of the false Gods or Powers the Heathens worshiped, and of bowing down before those Signs: The Reason against this Part is, *And lest thou lift up thine Eyes to Heaven, and when thou seest the Sun, and the Moon, and the Stars, EVEN all the Host of Heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided (or IM-*
PARTED)

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PARTED) unto all Nations under the whole Heaven. The Expressions in Scripture run often upon worshipping Images, because that was the most contemptible Part: If they were of God, it was a Breach of the second Commandment; but if it were an Image or Representation of any thing but God, which they worship'd, that imply'd that they serv'd that which it represented; and so a Breach of both the second and the first.

We are next to observe, what Signs could be constituted, to represent or raise Ideas of those Things or Powers we are inform'd they worship'd: As this was directed by the Fancy or Imagination of particular Men, or of Bodies of Men, they were likely to be different; and as the Things are mention'd, we are only to guess at each of their Imaginations, how each of their Signs was any ways like the Thing, or Powers, or Actions, they imagin'd these Signs represented. We find, in *Jacob's* Time, some of them who were with him wore Rings of Gold in their Ears, 'tis likely, as a publick Acknowledgment or Representation of the Operation of this Power, in moving the Planets in Circles, and perhaps of its Duration, &c. and that those who were for having a Calf, furnish'd these

and other dedicated Things to make it. And we find they used Images, some carven, and some molten and engraved; some Images of the Light, large, which remained standing on high above their Altars; and some born on Carriages; some on Beasts; some by Men; some small, which were not only portable or light, but in a small Compass. And likewise Pictures, or Paintings of Men, with particular Habits, Ornaments and Ensigns; and also of other Creatures; and likewise they made the Creatures themselves, Signs of the Things or Powers they worshiped.

It appears that the Viewers of the Airs and Astrologers, among the *Babylonians* and *Chaldeans*, who were the first Imaginers, made the People believe that Images of Men, with Crowns, with Rays like Fire or Light upon their Heads, and Scepters, and Daggers, and Axes in their Hands; or that *Men pourtrayed upon the Wall, the Images of the Chaldeans pourtrayed with Vermilion, girded with Girdles about their Loins, exceeding in died Attire upon their Heads, all of them Princes to look to, after the manner of the Babylonians of Chaldea, &c.* represented the Majesty, Glory, Agility and Power, which they discovered in the Airs, and in the Host of the Airs; and that the

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the People depended upon them for the Help they were to procure them, by the Power of the Airs. For Example, *Bel*, in the *Babylonish* Language, was the Name of their principal Idol ; and *Baal*, in the *Hebrew* Language, the Name of theirs ; and the same Idol, and each in each Language, and in several others, is the Name of the Heavens, or great Light ; and among the *Canaanites*, neighbouring Countries, and the *Egyptians* the same ; and also *Boseth*, *Heres*, &c. for this Name of *Bel* was carried from *Babel* ; and this Name must signify all the Properties or Attributes which was imagin'd to be in, or belong to the Thing : If only the Airs, the *Æther* or great Light, it must be beautiful, have Motion, &c. If a God or Lord, it must signify all that they attributed to it in each Place as Strength, Power, &c. So they called the Thing represented, and the Representative by the same Name, and each God ; and 'twas at first the only one that had a Name, that we hear of, being *Baalim* in the plural Number, and was the chief Representative in each Country : Afterwards it had other Names, of which hereafter. And they thought it an Honour for their great Men and Kings to be called by the Name of their God ; and so

they had the same Name with the Image and the God ; as *Dan. ix. 8. Whose Name was Belteshazzar, according to the Name of my God* ; and another King's Name, *Ibid. v. 1. was Belshassar* ; and another, *2 Kings xx. 12. Baladan* : and the Name of a King of *Edom, Gen. xxxvi. 32. Bela, Son of Beor* ; another, *1 Chron. i. 49. Baal-hanan, and his Wife Mebetebel* ; and of the *Ismaelites, Ver. 40. Shobal Ebal* ; and the Princes of the *Reubenites, 1 Chron. v. 5. Baal his Son* ; *Ver. 6. Berab his Son* ; and *Gibeab's Son, 1 Chron. viii. 30. and Baal* ; *Ver. 33. Esh-baal, or Ishboseth* ; *Ver. 34. Merib-baal, or Mephiboseth* : And in Opposition, as *Judg. ix. 1. and Abimelech the Son of Jerub-baal* ; *2 Sam. xi. 21. Who smote Abimelech, the Son of Jerub-beseth* . *Jer. xl. 14. Baalis King of the Ammorites* ; When there came to be great Numbers of this Image, they were forced to give them Surnames, from the Name of the Mountain where each stood, the Name of the City, House, or, &c. when they came to serve each of them with different Rites, or ascribe different Attributes to the God or them, and gave them different Ornaments or Ensigns, or when one City or Country conquer'd another in War, they gave them Names, in Allusion to those Places, Rites, Attributes,

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Attributes, Ensigns or Victories ; and sometimes called them only by their Surnames, and left out the first Name, *Bel* or *Baal* ; as *Peor*, the God *Berith* ; so *Jos.* xiii. 20. *Beth-Peor* ; *Ibid.* xv. 41. and xix. 27. *Beth-dagon* ; so *Isai.* lxv. 11. *Gad*, &c. so *Nebo* was the Name, or Surname, of another of their Idols, *Isai.* xlvii. 1. Thence *Nebuchadnezzar*, *Nebuzar-adan*, *Samgar-Nebo* ; and *Nergal* was the Name of another, *2 Kings* xvii. 30. Thence *Nergal-Sharezzer* and *Merodach* was another, *Jer.* l. 2. Thence *Evil-merodach* ; The Name of another, *2 Kings* xvii. 30. was *Adramelech* ; thence the Son of *Senacherib*, *Adramelech*. And they called their Cities after the Names of their Gods, *Numb.* xxxii. 38. *And Nebo and Baalmeon, their Names being changed---and gave other Names to the Cities which they builded. So Babel, &c.* for, *Dan.* i. 2. the House of the Gods of *Nebuchadnezzar* was in *Shinar*, where *Babel* was built. And because the Image had a Crown upon his Head, the stupid modern Heathens who were given up, imagin'd they had worship'd their Kings : They might as well have imagin'd they worship'd their Cities. Those Men who lived many Years, and had vast Time for Observations, knew
what

what they did, as to the visible Operations; they did not worship the Orbs, otherwise than as Idols or Instruments; what staid there did them no immediate Service, nor their fair Appearances; they did not worship Appearances: But they worship'd that which reach'd the Earth and them, the Operation of the Air, which perform'd all material Actions, as well there as elsewhere; the Power which they saw did every thing.

Though the old Inhabitants of *Canaan* learned from *Babel*, yet they had either out-done their Masters, or at least we have a fuller Account of them, because the *Israelites* were more concern'd with them. This People likewise hearken'd to their Observers of Times, and Diviners, till they were destroy'd. We do not find that they pourtrayed or represented their Gods with Painting or Colours, as afore-said: They made their Signs or Images, the large ones of Wood or Stone, the smaller of Gold or Silver, or covered or gilt; some carved, some molten, some engraved. They served their Gods upon the high Mountains, and upon the Hills, and under every green Tree: They had Cities built to the Heavens, high Places, and Altars, and Groves, and Pillars of Stone:

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Stone: They worship'd *Baal*, and, as they render it, all the Host of Heaven: They had Cities and Temples dedicated to this Power: They call'd their Cities, as aforefaid, after the Name of their Gods; as *Numb.* xxxii. 38. *And Nebo, and Baal-meon, their Names being changed.* *Ibid.* *1 Chron.* v. 8. and *Jos.* xii. 4. *And the Coast of Og, King of Bashan, which was of the Remnant of the Giants that dwelt at Ashtaroth;* and xiii. 5. *From Baal-gad under Mount Hermon;* *Ver.* 17. and *Bamoth-baal, and Bethbaal-meon, (or, THE HIGH PLACES OF BAAL, AND HOUSE OF BAAL-MEON;)* and *Ver.* 20. *Beth-peor;* and *Ibid.* xv. 16. *Kirjath-baal, which is Kirjath-jearim;* and *Ver.* 41. *Beth-dagon;* *Ver.* 42. *Ether;* *Ibid.* xviii. 17. *Enshemesb;* *Ibid.* xix. 41. *Ir-shemesb;* *2 Sam.* xiii. 23. *Baal-hazor;* *1 Chron.* xiii. 6. *Baalab, which is Kirjath-jearim;* and *Jos.* xix. 8. *Balath-beer;* as *1 Chron.* iv. 33. *unto Baal;* *Judg.* i. 13. *Neither did Naphtali drive out the Inhabitants of Beth-shemesb, (which also was the City and Temple of this Power;)* and ii. 9. *at Timnah-heres;* and xx. 33. *at Baal-Tamar;* *1 Chron.* v. 23. *unto Baal-hermon, &c.* And they made their first-born Children pass through the
Fire;

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Fire; and it seems they eat Part of the Blood, and of the Flesh of those, or other human Sacrifices; and they had some Customs of cutting and marking their own Flesh, &c. and 'tis like it was they who had some Custom of giving or offering something for the Dead: Because the *Jews* were obliged to make a Declaration, *Deut. xxvi. 14. Nor given ought thereof for the Dead.* And perhaps this is what is meant by Offerings of the Dead at *Baal-peor*. Some of their Images stood in their Temples, some in Groves of growing Timber, hung over with costly Tents or Tabernacles: And where they had high Places, which I suppose were rais'd of Timber, or Part of Timber, (because some of them were burned,) with Altars on their Tops, the Images stood on Poles, or Pillars, on high above the Altars; and some upon the Tops of their Towers, 'tis likely, in Imitation of the Tower of *Babel*. They had Pillars which, 'tis likely, were set up as Memorials of some pretended Atchievements of their Gods, before Writing was: Whether they were only Pillars, or they had each the Ensign of the Light and Sun, or a Globe with Rays of Light on the Top, and so were also what are called Images of the Light and Sun, I am not certain; whether

whether they began at *Babel* with gilded or covered Images, or there made this Improvement, appears not; but those shining Metals, with Gravings upon them, represented the Appearance of the Heavens, or great Light, or Firmament, better than Paintings, or those of Wood or Stone.

Egypt had Priests, and they Lands assigned them; and 'tis likely they and the Magicians were the same: And I think the City of *On*, mentioned early, was a Place of Worship dedicated to this Power: And it appears afterwards, that they had a Place called *Baal-zephon*; and that they had a City called *Beth-shemesb*, and that there was a Temple there, and that there was other Houses dedicated to this Power; and of the Places which *Ezekiel*, Chap. xxx. declared should be destroyed, viz. *The Tower of Syene*, and *Noph*, *Patbros*, *Zoan*, *Sin*, *No*, *Aven*, *Phibeseth*, *Tebaphnebes*, some are proper Names of those Temples, and 'tis likely the rest were such; and lest we should want Evidence, some of them were so strongly built that they are still standing; and that there were Idols, and standing Images of the Light, and of the Sun, and that the *Israelites* are charged with learning in *Egypt*, what they afterwards put in Practice

tice in *Canaan*; and expressely with worshipping what they worshiped; and strictly forbid to worship that which the *Egyptians* worshiped, and to follow any of their Practices. And as this false Service is in many Places, as aforesaid, emphatically represented; first, by Fornication; while the People of *Israel* were in *Egypt*, before God had in a special manner espoused that People; and afterwards, by Adultery, whereby the Unreasonableness thereof is brought home to Man, and, by Comparisons, the one illustrated by the other: So the Wisdom of *Egypt* appears, where that Nation is particularly represented as an adulterous Woman, lying with Beasts, and her Issue as Monsters; a Crime we hear little of in any other Country, save what the *Israelites* copy'd from them, and they are in the utmost Contempt, called *Dungy Gods*. We find God appointed a Heifer, a Goat, a Ram, and Doves, and Pigeons, to *Abraham*, when he foretold him that his Seed should be Servants in *Egypt*, and made the Covenant with him; and that a Shepherd, or Herdsman, or a Man of Cattle, was an Abomination to the *Egyptians*; and lo, shall we sacrifice the Abomination of the *Egyptians*, and will they not stone
tis?

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us? The *Israelites*, as they were ordered, only sacrificed Bulls or Cows, Goats, Sheep, Doves and Pigeons; some of one or all these Species, it seems they imagined represented this Power of the Airs. And there is further Evidence that a Bull was one of their chief Representatives, or, as *Tobit* calls it the *Heifer Baal*; because the *Israelites* pitched first upon that, and because *Jeroboam*, who was bred up there, set them up for the ten Tribes. Nay, it appears they represented this Power, or some Branches of it, by Serpents, and vile Beasts, and Birds. 'Tis scarce worth while to trace their Imaginations, how each of these Beasts represented one or some of the Branches of this Power; and though *Tobit* still kept to the old Rule, of calling the Image of an Heifer, which was nothing like the First Image *Bel*, by the same Name as that it represented, still *Baal*; yet 'tis like when the *Egyptians* fell into this Practice, they would be forced to give the several Species of Beasts representing this Power, different Names, with Allusion either to distinguish the Beast, or the Branch of the Power it represented.

When this false Worship was proposed, their new God could give them no Directions, how to represent or worship him or
it,

it, except what his Setters up imagined, or what the Devil, when they were given up and he permitted to pipe and mutter in Oracles, directed. Before their Altar was finished, they who imagined, having no Rule, nor being upon no Certainty imagined differently, and so broke into Sects, steered different Ways, and so settled in different Countries. If we may guess at what they imagined then, by what they practised afterwards, though all agreed in the Power of the Airs, they could not agree in the Object or Point of their outward Worship, or in the executive or ministerial Part of this Power; some thought it performed by the Sun, some (at least when the Sun was absent) by the Moon; when the Moon was dark (for they had no Regard for her Orb, till her new Light appeared, as appears by her Ensign,) by some of the Planets, or of the fixed Stars; or at least that each had a Share in it, and each Sect made their Bows accordingly: And when they fell to painting or making Images, they would differ how they were to be made: But in the main, each of them was either one of those Objects, with Rays like Fire or Light issuing from it, or if like Man, with such an Appearance about or upon its Head; or if of a Bull, or Heifer,

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with curled Hair on its Forehead, which they thought resembled the Operation of Fire, or Light issuing from it. And I suppose they chose a red one, because of burning the red Heifer, appointed *Numb. xix.* And as several fell upon different Representatives, those especially of Creatures, as Bulls or Heifers, Rams, Goats, Doves, Pigeons, or, &c. some of these would be sacred to each Sect, and so the Sects would differ about their Sacrifices; and perhaps one would sacrifice what was the Representative of another; so a Dove might tremble, because she was not safe when she was out of *Assyria*, where she was sacred; and a Bird when she was out of *Egypt*. And as they had different Sentiments of what Actions were acceptable to this God, some it seems thought it was best served by lewd, some by unnatural Actions, some with perpetual Chastity; and so in each Particular. In Course of Time, as the Language of each Colony or Country began to alter, the Names of the Heavens, &c. would also be altered, as, perhaps, from *Shemesh* to *Chemosh*; and when Branches were subdivided, new Colonies founded, or new Cities erected, and they in each, of course set up one or more new Images, they would each call them by such Names as

they called the Heavens, or the Power, or Branch each represented there, or by some Name which in their Language signified its having Power and Authority, as King or Queen, or, &c. So that those Names may only be *Bel's* in another Language, and the *Jews* might call them *Baal's*, which each Country called by other Names, except it were when there was Occasion to distinguish from whence they had them. In the neighbouring Countries, the Account we have of *Job*, which 'tis likely is eldest, mentions high Places, and the Ceremony of the Hand kissing the Mouth; and the Object of their Worship; but takes no Notice of Idols. And though there be some Images named that we have little Account of, yet where we have any, it appears they had the same Object. *Moab* had an Idol called *Baal-peor*; and the *Israelites* were ordered to hang up those who joined him, before the Lord, against the Sun; and their King's Name was *Balack*. The King of *Edom* was called *Baalhamon*, and his Wife *Mebetebel*. They called the Idols of the *Ammonites*, *Milcom*, and *Molech*; but the King's Name was *Balis*. The *Philistines* called their God *Dagon*; which was the Image of a Man: And the Cry of the City went up to the Heavens
(OF

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(or Airs :) But *David* called the Place where he found their Images, *Baal-perazim*. The *Zidonians* had a Goddess they called *Ashtaroth* ; but *Ahab's* Wife was *Jezebel* ; and the King her Father's Name *Eth-baal* ; and *Ahab* learned to serve and worship *Baal* from them ; and she brought it with her into *Israel*. And 'tis said, that the *Israelites* followed other Gods, not in Opposition to one another, but Gods whom they knew not, Gods who had not given to them any Portion, strange Gods, false Gods, Gods of Strangers, in Opposition to the true God, of the Gods of the People that were round about them ; and served *Baal* and *Ashtaroth*. And in another Place, and went after the Heathen that were round about them, and worshiped all the Host of Heaven, and served *Baal*. And they had their Gods in Towers, and strong Holds, as *Judith* calls them, their Frontiers,* and in Groves. The *Assyrians*, in whose Hands *Babylon* then was, had for their Representatives the Figures of young Men riding upon Horses, cloathed in blue like Captains and Rulers. And those People which were sent out of the King of *Assyria's* conquered Country made each an Image of the Image which was in the City from whence they came ; and gave it the Name they had given that at

* Their God, *Terminus*.

home: But whether they were Paintings or Statues, appears not. The *Arabians* had a Place called *Gur-baal*. The *Sabeans*, who, 'tis likely, had some drunken Rites, had Figures of Men with Bracelets upon their Hands, and beautiful Crowns upon their Heads. *Asia* copied after *Babylon*; and *St. Paul* says, *They had changed the Glory of the incorruptible God into an Image made like corruptible Man; and to Birds, and four footed Beasts, and creeping Things; and worshiped and served the Creature more than the Creator, who is God blessed for ever.* What this *Creature*, the Object of their Worship and Service was, will appear plainly by and by.

The *Israelites* who (except what was done in *Egypt*) first went astray, wanted something instead of *Moses*, which they called a God, to go before them: For *Moses* had been, as God appointed him, a God; as they call a Representative God, he was the Representative of God to *Pharaoh*; and in some Measure, as the *Israelites* thought, to them: Though indeed God had another Representative, as will appear afterwards. When the *Calf* was made, they sacrificed before, or to it, as to other Idols. But what was the Object? *Aaron* made a Proclamation, and said, To Mor-

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row is a Feast of the *Lord*. There was no Object but God, or the Operation of the *Airs*; I think the Calf was a Representation of God, 'tis like as the *Egyptians* represented the Operation of the *Airs*; and instead of *Moses*, who they pretended was lost. But there were also some who said, *These be thy Gods, which brought thee up out of the Land of Egypt*. These could not be the Calf, it was but new made; nor does it clear the Point, if God was their Object; though then it was but Idolatry: But if thy had another Object, it was Idolatry, and denying God. *Tobit* says that *Jeroboam* represented *Baal* by an Heifer; and the Men that were with him, and his Calves, were called Children of *Belial*. If those who spoke intended it as a Representative of the false Gods, then it stands right, This is (or is a Representative of) the Gods which brought thee up, &c. and those who said so, thought that the Operation of the *Airs*, which, as it will appear, had performed all those Miracles, had acted of itself, or without being subject to God, 'tis said, 2 *Kings* xvii. 16.—and made them molten Images, even two Calves, and made a Grove, and worshiped all the Host of Heaven, and served *Baal*. I think that both here and in *Samaria*, some worshiped the

true God under this Representation, and
 some *Baal*. This and some other Expres-
 sions tempt me to determine the Dispute
 about Substitutes, and sacred Representa-
 tives, which God has from Time to Time
 appointed which we call Sacraments; and
 several other Points, which have been long
 contested for Want of proper Evidence, and
 to demolish another pretended Miracle.
 But as that hath proceeded from too much
 Zeal for the Thing signified, it comes not
 within my present View, and deserves more
 tender Treatment. But to return: What-
 ever was the Object, the Crime was so
 great, that St. Paul says, *Acts vii. 41.*
And they made a Calf in those Days, and
offered Sacrifice unto the Idol, and rejoiced
in the Works of their own Hands. Ver. 42.
Then God turned, and gave them up to wor-
ship the Host of Heaven. If this had been
 an Exchange from worshipping a Calf, sure-
 ly it had been giving them up for the bet-
 ter: For there were very strong Tempta-
 tions to worship the Host of Heaven, but
 none to worship the Figure of a Calf.
 And it was a Proverb upon *Jeroboam*, that
 he made *Israel* sin. *Gideon* made an Ephod
 of the golden Ear-rings, the Figures of the
 Moon, and other Ensigns of the *Ishmaelites*,
 and all *Israel* went a whoring after it, and
 it

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it became a Snare to *Gideon* and his House. *Micah* made Images and an Ephod; and he, and the Children of *Dan*, worshiped God by those Representatives; and little is said of that. And the Children of *Israel* sacrificed to God only upon the Idolatrous high Places; and little is said against that: They err'd in Form, but not in Substance. But these Calves had been, and were, employed to represent the Heavens. These Signs were never supposed to be Gods; nor did they ever serve any thing besides God, but this Power of the Air, which is all along called the Creature, otherwise than when they had substituted a Sign, they imagin'd that it represented the Thing or Power; and the outward Reverence they paid to the Sign, was given to what it represented. Perhaps some were so weak as to think that the Assistance which they imagin'd was returned, also came through that Channel; and no Man in his Senses ever went farther. *Ezekiel* explains the Effects of giving them up to worship the Host of Heaven, in the Article of sacrificing their First-born, and shews the Object, Chap. xx. 24. --- *And their Eyes were after their Fathers Idols: Ver. 25. Wherefore I gave them Statutes THAT were not good, and Judgments where-*

by they should not live. Ver. 26. And I polluted them in their own Gifts, in that they caused to pass through THE FIRE all that openeth the Womb, that I might make them desolate, to the End that they might know that I AM the Lord. Baal, Molech, &c. were but Signs; Fire, the Operation, was the Object. In Ezek. iv. 3. a Draught of the City of Jerusalem besieged, upon a Tile, was to be a Sign to the House of Israel. When they came to Canaan they did not strictly observe the Covenant, to destroy all the Idolaters and idolatrous Places, nor afterwards to put to Death the first Offenders; so soon after the Generation who had seen God's Miracles were dead, and another arose, in the Time of the Judges, this Vice crept in, and some of them began to worship Baalim, or Baal and Ashtaroth. At first he had an Altar and a Grove, or Image, and after a House, a Tower, a strong Hold ('tis likely in Imitation of that at Babel,) where Abimelech had Money, where Gaul curs'd him, and which Abimelech burnt with Baal's Worshipers: Afterwards they had got several Images from several Countries, which were sometimes worship'd, and sometimes demolish'd: A little after the Temple was built, they brought abundance of their Trumpery

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perly into the Courts and House of the Lord ; and they had added some Things that I meet not with elsewhere, except among the *Babylonians*, who carry'd the Image they called *Bel*, or the *Æther*, &c. They had given Horses and Chariots to the Light, or the Sun ; whether they were to carry something which represented the Light, from the Sun or Fire, or they were themselves Representations of Speed, Strength, &c. or they were only dedicated, appears not ; and they had also got Houses erected to *Baal*, and made Vessels for Use, or for State, for *Baal*, and for the Grove, and for all the Host of Heaven : Nay, they had robb'd the House of the Lord, and dedicated the Vessels, &c. to *Baal* ; at last they had almost got one or more Idols of the same Name as that which represented what they worshiped in each Country, and Pourtraitures of them, of creeping Things, and abominable Beasts, and the manner of worshiping from each Country, and they sacrificed in some private Families : They had, in Imitation of the Heathens, set up Altars upon the Tops of the Towers of their Gates, and upon the House-tops, and either Houses upon the Mountains or Hills where their high Places some of them were, or for the Use of their Idols,

dols, &c. near them, and Images of the Light and Sun, which were on high above their Altars; they had Temples, and fenced Cities; they had Prophets, which pretended to prophesy in *Baal*; and they had taught the People to swear to *Baal*, and to kiss the Calves; and they stood with their Backs toward the Temple of the Lord, and their Faces towards the *East*; and they worshiped the Light towards the *East*. This Place they looked to on the *East* of the Temple, to worship the Light, is the same with the *Valley of Hinnom*, which is by the Entry of the *East Gate*, (*Heb. SUN-GATE*,) and, as *Jos. xviii. 16. To the Valley of Hinnom, to the Side of Jebusi, on the South.* And the following Expressions shew what the severally-named Idols represented, and what the Sacrifices were offer'd to,—*defiled Topheth, which is in the Valley of Hinnom, that no Man might make his Son or his Daughter pass through the Fire to Molech — To pass through the Fire — To pass through the Fire, in the Valley of the Son of Hinnom.—And they built the high Places of Topheth, which is in the Valley of the Sons of Hinnom, to burn their Sons and Daughters in the Fire — Yea, they sacrificed their Sons and Daughters unto Devils,*

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Devils, and shed innocent Blood; even the Blood of their Sons, and of their Daughters, whom they sacrificed to the Idols of Canaan — They have built also the high Places of Baal, to burn their Sons with Fire, for Burnt-offerings unto Baal — And they built the high Places of Baal, which are in the Valley of the Sons of Hinnom, to cause their Sons and their Daughters to pass through the Fire to Molech — And the Houses of Jerusalem, and of the Kings of Judah, shall be defiled, as the Place of Tophet, because of all the Houses upon whose Roofs they have offered Incense to Baal, and poured out Drink-offerings unto other (or STRANGE) Gods — To burn Incense to the Queen (or FRAME, or WORKMANSHIP) of Heaven, and to pour out Drink-offerings unto her, as we have done, our Fathers, our Kings and our Princes, in the Cities of Judah, and in the Streets of Jerusalem; for then had we Plenty of Victuals, and were well, and saw no Evil: but since, &c. These Images are expressly called, Deut. vii. 25. and xii. 3. The graven Images of their Gods: And they, or the Pictures or Creatures, by what Names soever they were called, each represented the Whole, or one Part or other of the Operation of the
Airs.

Airs. *Jeremiah* in his Epistle compares these Images with what they represented. Verse 60. *For Sun, Moon and Stars being bright, and sent to do their Offices, are obedient.* Ver. 61. *In like manner the Lightning, when it breaketh forth, is easy to be seen; and after the same manner the Wind (or, THE SAME WIND) bloweth in every Country.* Ver. 62. *And when God commandeth the Clouds, they go over the whole World; they do as they are bidden.* Ver. 63. *And the Fire sent from above to consume Hills, and Woods, doth as it is commanded; but these are like unto them neither in Shew nor Power.* And 'tis impossible for Man to have any Notion of worshiping two acting Gods, either one true and one false, or two false; no, not even for a Person of one of the Nations from whence we have all our modern Wisdom, who were first almost destroyed by each other, and those which remained, given up to their own Imaginations; which they call'd Reason. The Covenant, or Law for punishing visible Acts of outward Worship, takes no notice of any but these, *Deut. xvii. 2.* *If there be found among you, within any of thy Gates which the Lord thy God giveth thee, Man or Woman that hath wrought Wickedness*

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in the Sight of the Lord thy God, in transgressing his Covenant; Ver. 3. And hath gone and served other Gods, and worshiped THEM, either the Sun, or Moon, or any of the Host of Heaven, which I have not commanded — then shalt thou bring forth that Man, or that Woman — and shalt stone them with Stones till they die. And the three Orders are described, 2 Kings xvii. 16. And they left all the Commandments of the Lord their God, and made them molten Images, EVEN two Calves, and made a Grove, and worshiped all the Host of Heaven, and served Baal.

This Operation of the Airs, was, and is, apparently the Agent which does and supplies every thing, for the Support of our Bodies here; and so far the *Chaldeans*, &c. were in the right: But they did not stop there, but began to imagine: The Author of *Ecclus.* xxxvii. 3. says, *O wicked Imagination, whence camest thou in to cover the Earth with Deceit?* They attributed much more to it, and did not allow God to be Author, and have the Direction and Controul of this Operation. The Prophets state this clearly, when there was a great Famine, *Jer.* xiv. 22. *Are there any among the Vanities of the Gentiles, that can cause Rain? Or can the Heavens*

*Heavens give Showers? Art not thou he,
 O Lord our God? Therefore we will wait
 upon thee, for thou hast made all these
 Things. And Hosea ii. 5. —I will go af-
 ter my Lovers, that give me my Bread and
 my Water, my Wool and my Flax, mine
 Oil and my Drink; Ver. 8. For she did not
 know that I gave her Corn, and Wine, and
 Oil, and multiplied her Silver and Gold,
 which they prepared for Baal. Ver. 9, &c.
 —Ver. 12. And I will destroy her Vine-
 yards, and her Fig-trees; whereof she hath
 said, These are my Rewards, that my Lo-
 vers have given me.—Ver. 13. And I will
 visit upon her the Days of Baalim, wherein
 she burnt Incense to them, and she decked her
 self with her Ear-rings, and her Jewels, &c.
 Ver. 16.—And shall call me no more Baali;
 (that is, MY LORD.) Ver. 17. For I will
 take away the Name of Baalim out of her
 Mouth, &c.*

What Virtues or Abilities the Imaginers
 pretended this Power of the Heavens com-
 municated to these Signs, so as to become
 Oracles, or, &c. we have no Account but
 Hints, in Scripture; except in the Story
 of *Bel and the Dragon*, where, it seems, the
 Priests had made the People believe that
 the Image devour'd the Provisions; but,
 doubtless, though it is not mention'd, they
 suggested

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suggested that it did that by the Power of their God : And though that Piece has been so much ridiculed, I see nothing else different from the rest ; they had Images every where, and Serpents in *Egypt* ; and our Imaginers know where they may find Accounts of greater Impositions. Perhaps there may be some Doubt, whether the *Persians*, at that time, worshiped Fire by Images or Serpents ; which cannot be determined. But they might have such Representatives, and not Bulls, and other Beasts. And it has this Evidence to support it, that this Discovery, and *Daniel's* being deliver'd from the Lions, seem to have been the outward Means to convert *Cyrus* the *Persian*, and make him release the captive *Jews*, restore the Vessels and Treasure, and rebuild the Temple, &c. which, 'tis likely, makes our Imaginers so angry at it.

Abraham had more noble Sentiments of himself and of God ; he saw what the Operation of the Airs did ; but he was not content with that : He first saw by Faith, and after by Vision, that there was an intelligent Being, which was the Cause of, and govern'd that Operation ; and that it was contriv'd for, and did continually labour for, and serve Man ; that he was under no Obligation to it, nor it capable of
receiving

receiving any Acknowledgment from him ; neither capable of giving any Laws for the Conduct of his Life ; nor able to reward his voluntary Service, being adapted to supply and support Bodies in the present Condition, as far as the Grave ; but not contriv'd for, nor furnish'd with Entertainment or Satisfaction beyond that. He knew he should have all that could do without worshipping it ; and he was resolv'd to maintain the Honour of his God, and (if I may say so) of himself ; and thereby make himself acceptable to him, who was, and always would be, able to support him upon any Ground, and make him happy for ever : And as that would certainly make him a good Man, those who follow'd the Dictates of these Imaginers, or Satan, and thought they so pleas'd their God, and left their future State to Offerings for the Dead, would be led to lay hold of every thing that pleas'd them here, and, as the Author of Wisdom says, xiv. 24. *For whilst they slew their Children in Sacrifices, or used secret Ceremonies, or made Revellings of strange Rites, they kept neither Lives nor Marriages any longer undefiled ; but either one slew another traiterously, or grieved him by Adultery, &c.* All Immoralities were only a Train, which of Course

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Course follow'd the Worship of such a God ; but there was something worse.

When God had separated the Family of *Abram* from their Country, and the Gods of that Country, and perhaps delivered them from the Fire, and appear'd to him in Glory, and brought them into *Canaan*, he made two Promises to *Abram* ; one, that he should be a great Nation, and that all the Families in the Earth should be blessed in him : And the other, that his Seed should inherit that Land. And he, by proper Symbols and Words, reveal'd to *Abram* the Dispensations under each of those Promises ; I mean, that of the Gospel, and that of the Enjoyment of that Land under the Law. For though the Law came between, or before the Gospel, yet the Promise and Covenant of the Gospel were first made ; and the Interval between that Time, and the Enjoyment of the Land, and the Law, was also emblematically represented and explain'd, before that of holding those Lands under the Law, was by Covenant confirm'd, and Circumcision, the Memorial, instituted. It was not my Intent to enter into these Points ; but as I am afterwards to shew why the Appearances which represented God upon other Occasions, were proper for those Occasions ; so I must shew,

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that

~~/~~ that the lowly Appearances he put on here, were proper upon these Occasions ; and that he always adapted and proportion'd them to suit the Occasion, with respect to Man. We find, that when the King of that Country, which had banish'd *Abram*, and three other Confederate Kings, had made themselves Masters of a great Part of the then inhabited World, and amongst the rest had vanquish'd *Abram's* Allies, and were flush'd with Victory and Booty ; he, with three hundred and eighteen of his own Servants, pursues, attacks, and conquers them : Did he this of his own Head, and without any Assistance ? No, I think *Melchizedek* help'd him ; and after this great Victory, he, by way of Anticipation, shew'd to *Abram* who he was to be, as *Christ* the same Person says, *John* viii. 56. *Your Father Abraham rejoiced to see my Day, and he saw it, and was glad.* How could that be done ? *St. Paul*, *Hebrews*, Ch. vii. shews, that he appear'd as a Man, and that he was *Priest of the Most High God* : And *Moses*, *Gen.* xiv. says the same. *Abram* was also a Priest of the Most High God ; and, I think, the chief of all the Men on Earth, by right of Birth. And *Moses* calls *Melchizedek*, *King of Salem* ; and *St. Paul* says that was *King of Righteousness*, and
after

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after that also, King of Peace. We find immediately afterwards, *Abram* had Righteousness counted or imputed to him, for believing God: But this Person was King of Righteousness and Peace, and so had the Power of imputing Righteousness, and granting Peace to *Abram* and all other Believers. This Person acted in two Capacities; as Priest, he brought forth, or perhaps administer'd, Bread and Wine, the Sacrament which *Christ* afterwards appointed, of the Sacrifice of his Body and Blood; and by which he discovered himself to the Disciples at *Emmaus*, and accepted the Tithes of the Booty: And as King of Righteousness and Peace, he did not wish, as it stands with the Word (*be*); but absolutely pronounc'd and declar'd *Abram*, *blessed of the Most High God, Possessor of Heaven and Earth; and he blessed the Most High God, which hath delivered thine Enemies into thy Hand*; and accepted *Abram's* Vow, that he would not take any of the Spoil which had been taken from the King of Sodom. And thus *Melchizedek* ratified that Covenant with *Abram*, and confirmed the Benefits of that Dispensation, Righteousness and Peace, to him. And St. Paul says, *Heb. vii. 8. And here Men that die, receive Tithes; but there be RECEIVETH THEM, of whom it*

is witnessed, that he liveth. Was not seeing this Dispensation sufficient to make him rejoice? Is not this he that *Isaiab*, Ch. ix. 6. calls, *the Prince of Peace*? and *St. Paul*, *2 Theff.* iii. 16.—*the Lord of Peace*—? Is not this that which *David* foresaw, and expresses *Psal.* lxxxv. 10. *Mercy and Truth have met together, Righteousness and Peace have kissed*? Was it not like to make one glad, to be admitted into a Dispensation, where a Person in a double Capacity, as Priest, could atone for ones Crimes; and as a King, who had all Power in Heaven and Earth, could pardon all impending Crimes and Rebellions, make a Peace, and restore one to Life and Estate, and cloath one with Righteousness? And *St. Paul* says, *Gal.* iii. 14. *That the Blessing of Abraham might come on the Gentiles, through Jesus Christ.*—Ver. 17. *And this I say, that the Covenant which was confirm'd before of God in Christ, the Law, which was four hundred and thirty Years after, cannot disannul, that it should make the Promise of none effect.* The Promise, that in *Abram* all the Families of the Earth should be blessed, was confirm'd by proper Emblems
 .X. of the Gospel, by *Melchisedek*, which confirmed Promise is called, *Isai.* liv. 10. *The Covenant of my Peace.* And the Covenant
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of granting the Land also, by proper Emblems representing that Dispensation of the Law; of which next. Upon God's Repetition, that he brought him out of *Ur* of the *Chaldees*, to give him that Land to inherit it, *Abram* very surprizingly says, *Lord God, whereby shall I know that I shall inherit it?* I think this is not an Instance of Doubt, but as it were a Challenge, upon performing on his Part, a Desire to have the Land granted, and some Signal of the Agreement, as had been usual among Men. He was ordered to divide Beasts, &c. on his Part; and after shewing *Abram* the dark Scene between, on God's Part, a *smoking Furnace, and a burning Lamp* (or *LAMP OF FIRE*) *passed between them*. Thus the second Covenant was made; and afterwards the Token or Sacrament of that Covenant, (perhaps in Distinction to some Customs among the Heathens, of marking their Bodies,) was *Circumcision*; and this was in Behalf of his Seed, or those who came into the *Circumcision*. The Reason why God chose these Sorts of Beasts and Birds, and to make his Appearance in and afterward act by, the Operation of this Element, doubtless *Abram* knew; and it will appear more plainly, when we come to the Delivery of the *Law*, which was

added because of Transgressions: Why in these Figures of a Furnace and a Lamp? Because they were proper Emblems of the Altars, and of the Lamps the Service required in Fire, under the Law; which will be explained in its Place. The next Appearance, *Gen. xviii.* which is explained, was like Man; 'tis likely as *Melchizedek* appeared, by which he was known from the Angels. Among other Things, *Abram* had a Conference with the Lord, about the Men of *Sodom*; and from what is said, *Gen. xiii. 13.* *And the Men of Sodom were wicked, and Sinners before the Lord exceedingly*; and *Deut. xvii. 2.* — *wrought Wickedness in the Sight of the Lord thy God, in transgressing his Covenant*; *Ver. 3.* *And hath gone and served other Gods*; and *Gen. xviii. 23.* — *wilt thou also destroy the Righteous with the Wicked?* and the small Number of ten, and other Expressions, and the Name of those who worshiped *Baal*, and those who were guilty of this Crime, being used in common, and the Sort of Punishment, and several Comparisons of their Case, with the Cases of those who were to be destroyed for a Crime, already often mentioned, makes me suspect that they were guilty of Wickedness, of which what is now called Sodomy, was but a Consequence: *Deut.*

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xxiii. 17. *There shall be no Whore (or Sodomites) of the Daughters of Israel, nor a Sodomite of the Sons of Israel.* Ibid. xxxii. 32. *For the Vine is of the Vine of Sodom, and of the Fields of Gomorrah, &c.* Judg. xix. 22. —*certain Sons of Belial beset the House round about—bring forth the Man that came to thy House, that we may know him.* Ibid. xx. 13. *Now therefore deliver us the Men, the Children of Belial.* 1 Kings xiv. 24. *And there were also Sodomites in the Land; AND they did according to all the Abominations of the Nations which the Lord cast out before the Children of Israel.* Ibid. xv. 12. *And he took away all the Sodomites out of the Land, and removed all the Idols his Father had made.* 2 Kings xxiii. 7. *And he brake down the Houses of the Sodomites, that were by the House of the Lord, where the Women were Hangings (Heb. Houses) for the Grove.* Isai. xlii. 19. *And Babylon, the Glory of Kingdoms, the Beauty of the Chaldees Excellency, shall be as when God overthrew Sodom and Gomorrah.* Jer. xxiii. 13. *I have seen Folly in the Prophets of Samaria, they prophesied in Baal.—Ver. 24.—They commit Adultery, and walk in Lies—They are all of them unto me as Sodom, and as the Inhabitants of Gomorrah.* Ibid. xlix. 17. *Also Edom shall be a Desolation, &c.—Ver. 18.*

As in the overthrowing of Sodom and Gomorrah, and the neighbouring Cities thereof. Ibid. l. 40. Ezek. xvi. 48. As I live, saith the Lord God, Sodom, thy Sister, hath not done, she nor her Daughters, as thou hast done, thou and thy Daughters: Ver. 49. Behold, this was the Iniquity of thy Sister Sodom, Pride, Fullness of Bread, and Abundance of Idleness was in her, and in her Daughters; neither did she strengthen the Hand of the Poor and Needy, and they were baughty, and committed Abominations before me. Ver. 51. Neither hath Samaria committed half of thy Sins; thou hast multiplied thine Abominations more than they, and hast justified thy Sisters in all thine Abominations which thou hast done. Amos iv. 11. I have overthrown some of you, as God overthrew Sodom and Gomorrah. 2 Esdr. ii. 8. Woe be to thee Assur, that hidest the Unrighteous in thee: O thou wicked People, remember what I did to Sodom and Gomorrah. Wisd. x. 6. When the ungodly perished, she delivered the righteous Man, who fled from the Fire which fell upon the five Cities: Ver. 7. Of whose Wickedness, even to this Day, the waste Land that smoketh is a Testimony, &c. Rom. i. 25. Who worshiped and served the Creature more than the Creator. — Ver. 27. And likewise also the Men, leaving the natural Use

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Use of the Women, burned in their Lust one towards another. Jude 7. Even as Sodom and Gomorrah, and the Cities about them, in like manner giving themselves over to Fornication, and going after strange Flesh, are set forth for an Example, suffering the Vengeance of eternal Fire. This explains several Places, nay, some which were writ long after, and reconciles some which seemingly differ ; as these at Ezek. xx. 11. And I gave them my Statutes, and shewed them my Judgments, which if a Man do, he shall even live in them. And Ver. 25. Wherefore I gave them also Statutes THAT WERE not good, and Judgments whereby they could not live ; Ver. 26. And I polluted them in their own Gifts, in that they caused to pass through the Fire all that openeth the Womb, that I might make them desolate, to the End that they might know that I AM the Lord. Which is a beautiful Comparison between the Service of God, the true Father of his People, and that performed to this false God, and pretended Father, at the Instigation of the Imaginers, or the Devil. And the celebrated Judgment of Solomon was doubtless writ to represent it. God's Law, by the natural Use in Marriage, propagates and preserves Mankind ; and, as he often repeats, it never came into his Mind to destroy

stroy them by Sacrifices, or, &c. But by the Laws and Service of this false God, they were prompted, some to Debauchery, some to unnatural Lusts, and others compell'd to perpetual Chastity, &c. to hinder Generation; and to sacrifice their First-born to the Fire, by Fire. And God suffer'd *Satan*, as *Satan* thought, to impose upon them in these Things: But even in that Permission, God's Intent was, that they might see that this false Service was aim'd at destroying them; and that they might see by his Laws and Service, that he was the tender, and so true Father. And it seems to me, that either some of the First-born had the Right of offering Sacrifice to God, and that *Satan* also, by pitching upon them, thought to prevent it, and cut them off; or else that he aim'd at Christ. But to return to *Abraham*: Next, when the Son of that Faith was almost a Man, and their Age so much farther advanced, God tries *Abraham*, whether he would do to him, as the Heathens did to the Fire, offer him his Son, who had open'd the Womb; God accepts his Offer, instead of the Offering, and provides and accepts a Ram for a Sacrifice, and confirms the Covenant with an Oath. We shall pass over the
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the rest, till the chosen Branch of his Posterity went into *Egypt*.

Whether *Egypt*, when the Children of *Israel* went thither, was so guilty of this Crime, appears not; only that they had Magicians then: But if they were not then, it appears afterwards they made it up. When the Devil found that this prevailed, no doubt he made the most he could of it, and gave any Assistance in his Power, either by Apparitions, Voices, Oracles, possessing their Priests, Familiars, Witchcrafts, &c. At their first meeting, it was an Abomination to an *Egyptian* to eat Bread with an *Hebrew*; and though *Joseph's* Service got them Favour, 'tis likely, for some time, yet because the *Israelites* were required to sacrifice such Creatures as were the Idols of the *Egyptians*, it seems by *Moses's* Speech to *Pharoah*, that they had not been permitted to offer them. But tho', as it appears in many Places afterwards, that some of them were seduced to the same false Worship as their Posterity practiced in *Canaan*; yet the Knowledge of the true God, the Sign of Circumcision, and Faith in the Promises, kept most of them from mixing in Marriages, Religion and Policy with the *Egyptians*. If they had joined, no doubt they might have lived plentifully and freely among the *Egyptians*;

ans; and the Country was far from being despicable, and no doubt there had been many a Scuffle to bring them over, before it came to the Attempts mentioned: But their repeated Refusals to join, and their being ready to take any Opportunity to escape, drove Matters to that height, that at last they were either to lose their God, or to prevent their Increase, have their Male Issue cut off. This made it absolutely necessary that God should, according to his Promise, interpose at that time, and deliver them from their persecuting and infectious Masters, as all the rest of God's several Dispensations were, when they were proper and necessary; so the Way that was most for his Glory over their Enemies, and most for the Good of his People, and the rest of Mankind, to deliver them, no doubt he would take. Then the Lord appeared in the same Operation of the same Element, to *Moses*, as he had done to *Abraham*, and gave him Commission,—*Thou (Moses) shall be to him (Aaron) instead of a God—I have made thee (Moses) a God to Pharoah, and Aaron thy Brother shall be thy Prophet:* And consequently, Power with a Rod, in Contempt of the Notion among the *Egyptians*, that there was Virtue in some Parcels of Matter, as *Joseph*, personating an *Egyptian*, ordered his

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his Servants to say of the Cup, *Is not this it* — *whereby indeed he divineth, (or MAKETH TRIAL?)* to shew the People (who had seen the Magicians and Priests in *Egypt*, by *Legerdemain*, or *Magick*, perform imaginary or real Things, out of the Course of Nature) first, that he could with that Rod outdo them, and afterwards command their God, in all his Appearances and Operations. The Lord, first by Message in his own Name, required the *Egyptians* to let his People go. The *Egyptians* would not own that they knew any thing of him, they had Priests and Idols, and Gods of their own: If he expected that they should obey him, he must convince them that he was too strong for their Gods, for at that Day Men were not so self-sufficient as they are now, but depended each upon their God; whether they happened to serve the true God, or a false one.

The Affair of bringing the Children of *Israel* out of *Egypt*, and the Miracles which, as it has been supposed, were perform'd for that End, and the Appearance for leading them in the Wilderness, and others for which no End has been assign'd, have been of late treated with great Liberty; and none have attempted to explain them, 'tis likely supposing them

Matters which concern not us now: Tho' the Foundation of Revelation stands upon those Miracles, and that Record. *Moses* the faithful Servant of God, and *Aaron* his Brother, God's Chief Priest, were punished with untimely Death, and Deprivation of their Hopes of being Instruments of putting the People into Possession, for not turning one of these Miracles to its proper End, the Case in Dispute: What may they expect who have made a Jest of them all! How dreadful is it to meddle with them, were it not that there are hopes that the Intent will procure Pardon for the Weakness of the Performance? Can any one have imagin'd that God needed have perform'd so many Miracles, and some which seem'd not at all to tend to the End, to bring the Children of *Israel* out of *Egypt*? The Manner of beginning and proceeding, I think, hardened *Pharaoh's* Heart: or were they to convince the *Israelites* and *Egyptians* of God's Power, the Choice of the Miracles would seem very odd. No, every particular Miracle was adapted to cure them of some particular Crime, in the most reasonable Manner, as a reasonable Man who doubted, would have desired; beginning with such Miracles as they in smaller Degrees,

or

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or something like, had been us'd to, and deluded by, and so ascending to Miracles which shew'd the Power of the God; and all together, they were a greater or more evident Dispensation, to manifest that he created and form'd that Matter which operates, and that he still has Power over the Elements, than that of the Creation and Formation, which was not seen; or that of the Dissolution, and Reformation: That, and but little of that, was seen by a few; only there is standing Evidence of the Fact remains: But this was seen in every Article, by vast Numbers of Friends and Foes; some by two Nations, some by one, and some, I think, by all: There was more Necessity for such a Manifestation at that Time, than ever had been before. At first God's making these Elements, and Man, and shewing Man, who knew he was newly made, that he made these Things, and appointing him the Sabbath for a Memorial that he created and formed these Powers, seem'd to be sufficient: When some attempted to corrupt the whole Race, destroying the World and them, all but one just Family, seem'd the most effectual Means to put an End to worshiping the Creature; dispersing them at *Babel* was done upon the first begin-

beginning of it, insensibly: If this was the Crime hinted at in *Sodom*, &c. which I think 'tis expressly proved it was, and I think no other Crime could be committed by every Soul in those Cities, or by all within ten; and that if it had prevailed vastly more there than in other Places, destroying them by the Hand of what they worship'd, was the most likely to reform their Neighbours: But this was an Attempt to reclaim all that were, and to convince all that should be in Doubt, at any Time; or in any Place, by Numbers of Demonstrations in every Point, recorded by Writing. For as the Being of God was manifested, (surely I may say, demonstrated) by these Miracles, and the Greatness of his Power by their Greatness, in Proportion to the vast Numbers of the Witnesses, and by the Numbers, and by the Duration of some of the Miracles, and by the Testimonies of some of them which were long preserved; so the Authority and Veracity of the Minister, at whose Request, at the Times he appointed them, and as one may say, by whose Hand many of them were performed, and to whom the rest and greatest bore witness; and who by the Revelation of Writing, and by the Direction of that God, recorded the Accounts of them, and of what had passed from

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from the Beginning to that Time; and first, and particularly, the Origin; Formation, Contrivance, Powers and Offices of those Elements, were (and could not otherwise be) manifested; and consequently, these Miracles were all Evidences to those Records.

Throughout the whole Scripture, God uses proper Expressions, and proper Descriptions of himself, alluding in Opposition to what he is acting against, or in Conjunction with what he is acting for, and proper Arguments, and proper Miracles, and proper Means, according to the State of that particular People, and of the Controversy: If the *Heavens* be set up against him, he is the most High God, the Possessor of Heaven and Earth; the *God of Heaven*, or the God of *Abraham*, who worshipped the God of the Heavens: If the *Host of Heaven*, or a Host of Men, then he is the *God of Hosts*, &c. And though he be God of All, and can do all Things, yet the Prophets only represent his Power in those particular Things that seem to be set up against him; where the *Heavens* were set up against him, and the Contest was, which should be taken for Master, or God, all the Expressions of his, and all his Miracles, which he calls Judgments, or

Testimonies, shewed or demonstrated his Power over the Airs: and all his Laws, and all the Signs appointed to preserve the Memory of those Miracles, were particularly adapted to reclaim the People, and preserve them from relapsing into that Worship; and the Abuses which were Consequences of it. If upon other Accounts, as when God is opposed in his Wisdom, or Justice, or any other of his Attributes, the Prophet expresses Generals or Particulars, in the Article he is opposed in; when with Men not addicted to this Crime, in treating of particular Acts of his Providence, as in the Book of *Job* or *Psalms*: If it be in general, all his Power and Works are mentioned; if in particular, his Power or Wisdom in that Particular; and with such as were, or were to be made, sensible of his Goodness, Instances of that are used.

Upon *Pharaoh's* Refusal, God was rivalled by the Frame or Operation of the Airs, and at second hand, by Images, Pictures or Creatures; which the Heathens had constituted as Signs to represent it, in its several Operations; and his Minister, by their Priests or Magicians: So the Way that he was pleased to take, was to shew that the Priest or Prophet of his Minister could out-do

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do theirs; that his Minister had the Command over all those Creatures, and of that Element in all its Appearances and Operations, as Darkneſs, Wind, Preſſure, Cloud, Light, Fire, &c. and even in unnatural Actions; and was directed by God to preſerve Testimonies and Memorials of thoſe Actions, wherein he ſhewed himſelf Maſter. The Sorts and Numbers of Sacrifices, the Time, Place, Manner, &c. of ſacrificing, were all in Oppoſition to the Reſentations made by others of this Element, and the Sacrifices made to this Element or Power: There were ſome Diſorders which attended the Worſhip of this Element, which were to be reformed; and ſome Abuſes in Marriage, Property, Faithfulneſs, &c. which were Conſequences of the Rites uſed at worſhiping of, and the ſmall Riſque in ſwearing by, ſuch a God, which were to be regulated; and this was the Work of the Law: And there were ſome Attempts to foretel Events of Things by the Stars, &c. and of the Devil, to foretel and direct the People, by Oracles and Familiars, which were to be oppoſed by the Voice of God, by his Oracles, and his Prophets. And it ſeems the Devil had been ſometimes permitted to transport Creatures from one Place to another; or to

assist his Followers in doing it, upon performing some Inchantations, or, &c. to this Power of the Airs, (for I think he was only subservient) which were to be demolished.

The Author of the Book of *Wisdom*, reasoning about this Worship, says, Chap. xiii. 1. Surely vain are all Men by Nature, who are ignorant of God, and could not, out of the Good Things that are seen, know him that is. Neither by considering the Works, did they acknowledge the Workmaster: Ver. 2. But deemed either Fire, or Wind, or the swift Air, or the Circle of the Stars, or the violent Water, or the Lights of Heaven, to be the Gods which governed the World: Ver. 3. With whose Beauty they being delighted, took them to be Gods, let them know how much better the Lord of them is, for the first Author of Beauty hath created them. Ver. 4. But if they were astonished at their Power and Virtue, let them understand by them how much mightier he is that made them: Ver. 5. For by the Greatness and Beauty of the Creatures, proportionably the Maker of them is seen. Ver. 6. But yet for this they are the less to be blamed, for they peradventure err seeking God, and desirous to find him. Ver. 7. For being conversant in his Works, they search him diligently, and believe their Sight, because the Things

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Things are beautiful that are seen. Ver. 8. Howbeit, they are not to be pardoned. Ver. 9. For if they were able to know so much that they could aim at the World, how did they not sooner find out the Lord thereof? Here is a Sort of an Apology for the Antients, who understood natural Philosophy, but err'd in Worship, before Writing was: But their Case and ours are not at all alike; we have written Revelation. And the same Author, reasoning about God's Judgments or Punishments, says, Chap. xii. 16. For thy Power is the Beginning of Righteousness; and because thou art Lord of all, it maketh thee to be gracious to all. Ver. 17. For when Men will not believe that thou art of a full (PERFECT) Power, thou shewest thy Strength, and among them that know it thou makest their Boldness manifest. And about punishing the Egyptians, Chap. xi. 17. For thy Almighty Hand, that made the World of Matter, without Form, wanted not Means to send among them a Multitude of Bears, or fierce Lions, &c.— Ver. 20. Yea, and without these might they have fallen down with one Blast, being persecuted of Vengeance, and scattered abroad through the Breath of thy Power; but thou hast ordered all Things in Measure, Number and Weight. Ver. 15. But for the foolish Device of their Wicked-

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ness,

ness, wherewith being deceived, they worshiped Serpents void of Reason, and vile Beasts; thou didst send a Multitude of unreasonable Beasts upon them for Vengeance. And about punishing them, and such like, Ibid. xii. 23. Wherefore, whereas Men had lived dissolutely, and unrighteously, thou hast tormented them with their own Abominations, (or ABOMINABLE IDOLS;) Ver. 24. For they went astray very far in the Ways of Error; and held them for Gods, which, even among the Beasts of their Enemies, were despised; being deceived as Children of no Understanding. Ver. 25. Therefore unto them, as Children without Reason, thou didst send a Judgment to mock them. Ver. 26. But they that would not be reformed by that Correction, wherein he dallied with them, shall feel a Judgment worthy of God. Ver. 27. For look for what Things they grudged, when they were punished, (that is) for them whom they thought to be Gods, (now) being punished in them, when they saw it they acknowledged him to be the true God, whom before they denied to know, and therefore came extreme Damnation upon them.

God tells his Design, in part, at Exod. vii. 3. And I will harden Pharaoh's Heart, and multiply my Signs and my Wonders in the Land of Egypt: Ver. 4. But Pharaoh shall

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shall not hearken unto you, that I may lay my Hand upon Egypt, and bring forth mine Armies, AND my People the Children of Israel out of the Land of Egypt, by great Judgments. Ver. 5. And the Egyptians shall know that I am the Lord. And Ibid. ix. 16.

—That my Name may be declared throughout all the Earth. And Ibid. x. 2. That ye (the Israelites) may know that I AM the Lord. But he did not discover the particular Methods he intended to take, beforehand; each Side was in Expectation to see what their God could do; every Miracle was to be a new Surprize, and the Miracles of removing several Plagues, lest the People should be forced before they were convinced, were to have their Effects; all the People were to be proved; some would be harden'd, some converted sooner, some later; though *they* could not, yet *we* see now, God did not intend to magnify or continue any Miracle to make them yield, till he had shew'd, by proper Numbers, and Sorts of Miracles, that he was Lord over some Thing that they pretended was Lord: And they were directed to tell these Things to their Sons, and to their Sons Sons: These Things were not done for that Race only, but for all Posterity: But that was the only Way

of preserving the Memory of a Train of Actions, before Writing was reveal'd. And the *Israelites* were to destroy the Pillars which the *Canaanites* had set up in Memory of the suppos'd Atchievements of their Gods, (which was the Way of preserving the Memory of particular Actions, before Writing was) and so to blot out the Memory of them. They had learn'd to represent Persons by Images, Paintings or Gravings; for they were order'd to grave upon a Plate, like the engraving of a Signet, *Holinefs to the Lord*. But presently after, when Writing was reveal'd, *Deut. vi. 6. And these Words which I command thee, &c.—— Ver. 8. And thou shalt bind them for a Sign upon thy Hand, and they shall be as Frontlets between thine Eyes. Ver. 20. What mean the Testimonies and the Statutes— Ibid. xi. 20. And thou shalt write them upon the Door-posts of thy House, and upon thy Gates.*

Moses's Principia are not yet explain'd so far, as to shew what Hand this Agent had in the Collection of the proper Atoms, and Formation of Plants before it was settled in the present Manner; nor after that what Share it had in collecting the several Sorts of Atoms created, and then dispers'd in the Waters, and forming

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ing them into Fowls, and Fishes, and creeping Things; nor of collecting the several Sorts of Atoms created, and then dispers'd in the Earth, and forming them into each Sort of Beasts, and Man; placing each Sort in its proper Part and Place, giving each Part its proper Degree of Solidity or Fluidity, answerable to the Uses for which they were designed, and adapting them so to its settled Operations, that it keeps their Wheels going, each for Terms to answer the Ends of the Whole: What it does continually, or in course, in every Part of Matter; how it fixes some, moves some, and regulates all, which are call'd its Host: What it does continually in some Place, and periodically in each Place on Earth, in collecting proper Matter, and distributing it; and thereby new forming, through Seeds or Roots, the several Sorts of Vegetables: What it does continually in every Place where Animals are, in distributing proper Matter out of the Food taken in by them, to support their Parts, form new Creatures of each Species, &c. which is surprizing almost beyond Expression. What the Antients knew of the first Formation, cannot be exactly determin'd; though I think there are some Footsteps, which shew that they
understood

understood how that was perform'd, and that that Knowledge was much decay'd before *Moses's* Time; but they certainly understood the settled Operations of this Power, and thence concluded that it did much more, and that made the Heathens worship it. After *Moses's* writing, the *Jews* were reproach'd, and threaten'd, *Psal.* xxviii. 5. and *Isa.* v. 12. *Because they regard not the Works of the Lord, nor the Operation of his Hands.* We have been so blinded by Juggling, that none have attempted to shew what the settled Operations of this Agent are; and though the Antients knew what a Miracle was, and insisted always upon one, to determine the Authority of any Person, who pretended to act by a Commission from a God; and that performing a Miracle, is forcing this Agent to act as it did at the first Formation of Things, or out of the settled Course, or beyond any Events which are periodical, or accidental, in the Course of its Operation; yet as Christ said upon another Occasion, *Matth.* xxii. 29. — *Ye do err, not knowing the Scriptures, nor the Power of God.* And till the Scripture be so far made intelligible that we may know what this Agent did at the first, we cannot know when a Miracle is like one of those

those first Operations ; nor till the settled Operations be shew'd, can one shew what strictly is a Miracle, nor how a Miracle exceeds or goes beyond those Operations, or the Events which can happen by them ; Therefore at present we can but touch those described by *Moses* in some obvious Points.

Exod. vii. 8. *And the Lord spake unto Moses, and unto Aaron, saying, Ver. 9. When Pharaoh shall speak unto you, saying, Shew a Miracle for you, then thou shalt say unto Aaron, Take thy Rod, and cast it before Pharaoh, and it shall become a Serpent—Ver. 10. And it became a Serpent—Ver. 11. Now the Magicians of Egypt, they also did in like manner, with their Incantments : Ver. 12. For they cast down every Man his Rod, and they became Serpents ; but Aaron's Rod swallowed up their Rods.* It seems that the Egyptians represented the *Æther*, or Motions, or Actions of the Heavens, by several vile Beasts, or their Figures ; amongst the rest, by a Serpent ; perhaps the diurnal or annual Revolution, with her Tail in her Mouth ; and made it a Sign of that Constellation we from some such call a Serpent. *Moses* began low at first, made *Aaron* take his Rod, and make it turn a
Sign

Sign of their God : Upon their Magicians imitating that, by Assistance of the Devil, he made his Serpent swallow up all theirs : By this dallying, as it appears, their Magick Rods, their Representations of their God, were at once swallowed up ; and their Magicians, their Gods, and the Devil, overcome. This Rod was us'd in several of the rest of the Miracles ; and afterwards, to establish Aaron in the sacerdotal Office, budded, blossom'd, and brought forth Almonds ; and lastly, was lodg'd before the Testimony for a Memorial.

Exod. vii. 15. *Get thee unto Pharaoh in the Morning ; lo, he goeth out unto the Water.* (Ibid. viii. 10.) —Ver. 20. *And he (Aaron) lift up the Rod, and smate the Waters that WERE in the River, in the Sight of Pharaoh, and in the Sight of all his Servants : and all the Waters that WERE in the River were turned into Blood.* Ver. 21. *And the Fish that were in the River died, &c.—and the Magicians of Egypt did so with their Enchantments—*Ver. 25. *And seven Days were fulfilled, after the Lord had smitten the River.* Psal. lxxviii. 44. *And had turned their Rivers into Blood, and their Floods that they could not drink.* Wisd. xi. 6. *For instead of a Fountain of a perpetual run-*

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ning River, troubled with foul Blood: Ver. 7. For a manifest Reproof of that Commandment whereby the Infants were slain. I suspect, besides this, by Pharaoh's going to the River, &c. that there was some Abuse there,* that either some of the Fishes, or some amphibious Animals, were worshiped there as Signs; or they acknowledged their having their River by Rains out of the Air; and perhaps they worshiped the Light in the Morning there, or, &c. And then there was a Demolition of more of their Representatives, and their sacred Rivers, &c. were made Sinks of stinking Blood, and the Fish, a great Part of their Food, destroyed; perhaps not only, as is observed, for commanding the Male-Children of the *Israelites* to be slain, and cast into the River, and the Fish for eating them; but for sacrificing their own first-born Children to this false God, for their Feasts of Blood, &c. But they looked not only backward but forward; all was contrived to answer his further Designs. It was possible for the People to subsist for seven Days with Wines, or what other Liquors they had; and the poorer Sort, and the Cattle, with the Drain-

* The *Chaldee Paraphrase* says, he went there to worship.

ings of the Ground into Holes which they digged; for the Scripture elsewhere implies, that they had a few Springs: For if this had continued a little longer, till they had wanted Liquor, there had needed no other Miracles.

Exod. viii. 5. *And the Lord spake unto Moses, Say unto Aaron, Stretch forth thy Hand with thy Rod over the Streams, &c.* Ver. 6.—*And the Frogs came, and covered the Land of Egypt.* Ver. 7. *And the Magicians did so with their Enchantments, and brought up Frogs upon the Land of Egypt.* At the first Formation, the Speech, *Let the Waters bring forth Fowls and Fishes*, some which could swim in that Element, some in the other, and some in either, (and 'tis like amphibious Creatures) was directed to this Agent; 2 Esd. vi. 47. *Upon the fifth Day, thou saidest unto the seventh Part, where the Waters were gathered, that it should bring forth living Creatures, Fowls and Fishes; and so it came to pass:* Ver. 48. *For the dumb Water, and without Life, brought forth living Things, at the Commandment of God.* The Waters were passive, and were only to afford proper Matter lodged in them, for that Agent to collect and form; and though this be a Sample of that Action, yet here the River, &c. brought forth

*if only the River Water was turned into
a few Springs as our Author observes might supply
the Water, that they had Water some where
plainly either from the Land of Goshen at our
first Plague, or from some more distant
source of Water, which might be called - So
the same is not subject to the same*

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forth Frogs instead of Fishes, and very troublesome ones, such as were like to weary them out of their very Houses, Beds, &c. Whether Frogs were of the Number of the vile unreasonable Beasts they worshiped as Signs, or no, appears not; but they were sent upon that Account, as *Psal. lxxvii. 44. He sent—Frogs which destroyed them. Ibid. cv. 30.* This brought Pharaoh to treat with, and entreat Moses, to take them away; and Moses destroyed them all next Day, and that sudden Respite hardened Pharaoh's Heart.

Exod. viii. 16. And the Lord said unto Moses, Say unto Aaron, Stretch out thy Rod, and smite the Dust of the Land—and it shall become Lice, on Man and on Beast: and all the Dust of the Land became Lice, throughout all the Land of Egypt. And the Magicians did so with their Enchantments, to bring forth Lice, but they could not; so there were Lice upon Man and upon Beast. Then the Magicians said unto Pharaoh, This is the Finger of God. Psal. cv. 31. He spake, and there came—Lice in all their Coasts. This is a small Specimen of that Speech at first, *Let the Earth bring forth Beasts, and creeping Things, 2 Esdr. vi. 53. Upon the sixth Day thou gavest Commandment unto the Earth, that before thee it should bring forth Beasts,*

*Vermin is of abj. made to the Kingdome
that if it implied a Contradiction, for say
ing of abj. heads was heard in the Bible
how did it Magicians say some will
be Enchantments*

Beasts, Cattel, and creeping Things. But here were no Beasts for Food, but creeping Things to feed on Man and Beast. 'Tis hardly possible that Lice could be any of their Signs: But this seems to be done in the utmost Contempt, both of their worshiping vile Creatures, and creeping Things, Lice seeming the most contemptible of those which could annoy Man; and also of the Power of their Magicians, their God, and the Devil, who could not produce them. Thus far *Aaron* acted as the Priest or Prophet of *Moses*, till he had vanquish'd the Power of their Priests. But that it may not any longer be suppos'd, that the Words render'd, (*and the Magicians did also in like manner; and, did so with their Enchantments*) imply, that they did what *Aaron* did, it will appear, that he did that which was not in the Power of the Devil to do; and that they did nothing but what, if God only permitted, the Devil (if he has any Skill, or any Power beyond Man) might do; nay, what even a few common Jugglers might almost do. Suppose twenty Magicians, while they were at work with their Incantations, &c. cast down each a Rod, it was no great Work for the Devil to change them for as many Serpents. *Aaron* turn'd all the
Water;

Water, in all the Streams, Rivers, Ponds, Pools, and Vessels in *Egypt*, into Blood; and either stop'd the Currents of Water, or supply'd them for seven Days. If all the Blood then upon the Earth had been transported thither, and the Water taken away, it could not have been near sufficient: This could not be done without the Power of Formation, as Blood in Creatures, without the Help of Creatures, was made at first: What had the Magicians to do? Truly the *Egyptians* digged Holes to get Water to drink; and perhaps the Devil, for the Magicians, transported the Water out of one of those Holes, and a little of the Blood of the River, or out of a few Beasts, into it: This was all they had left for them to do. *Aaron* had, as it is worded, made as many Frogs come up out of the River, as fill'd all the Land and Houses of *Egypt*. No Body will suppose that there was as many Frogs in the River, or in all the World, if they had been collected, as came up out of the River; so they must be form'd, as such Creatures were at first; the Spawn first form'd without Frogs, or they without Spawn. When all were come out of the River, and the Land cover'd, what was left for the Magicians or Devil to do? Only, upon their Incanta-

tions, to transport a few of the Frogs from the Land into the River, and make them come up, or out, on to dry Land: And thus far they were permitted, to impose upon *Pharaoh*. After *Aaron* had smitten the Dust of the Land, and it was become Lice, no doubt the Devil could have transported a few of those Lice into a Room, upon Demand, if he had been permitted: But as those Star-gazers, &c. had drawn aside Mankind by their Stories, and such Sham-Miracles, God was to rid the People of them publickly, before any Miracle could make them believe. Though God suffer'd the Devil to transport, or, &c. their Idols, the Serpents, and some Frogs, and some Blood, 'tis likely because he had been the Inventor of such Gods, and the Author of sacrificing their own First-born, and destroying the Male Children of the *Israelites*, and to impose upon those who had acted in Conjunction with him; yet God could soon restrain, or put a Stop to the Devil's Power in this, in his Oracles, or, &c. without any Damage to the Establishment. And 'tis observable throughout, that God never suffer'd the Devil to act out of Course, or shew a greater Power than deprav'd Man; but the Devil hurt his own Cause, and Mankind gain'd by it. If he
had

had not been permitted to go thus far, and harden *Pharaoh's* Heart, make him still hope that his God would protect him, they had let the *Israelites* go upon the first Miracle; and this Manifestation of God, perhaps, had not been given to Man. If this Contest had only been with Images of Wood or Stone, it would have been a proper Miracle, to have made them dissolve or fall to Dust, as fast as they had been set up, as he dissolved all the Stone at the Flood; or if with Creatures, to have killed them: But he could not dissolve the Operation of the Airs, without altering the whole System: So Mens Minds were to be set right. Here is room to paraphrase upon the short Speeches of the Magicians; when they yielded their Gods were overcome; and of the *Egyptians* soon after, when they cry'd out that their Country was destroy'd.

Exod. viii. 21. — *I will send Swarms of FLIES, (or, A MIXTURE OF NOISOME BEASTS) &c.* — Ver. 23. *And I will put a Division between my People and thy People; to-morrow shall this Sign be. And the Lord did so, and there came a grievous Swarm OF FLIES into the House of Pharaoh, and INTO his Servants Houses, and into all the Land of Egypt; and the Land was cor-*

rupted (or DESTROY'D) by reason of the Swarm of FLIES. Psal. lxxviii. 45. He sent divers Sorts of Flies among them, which devoured them. Ibid. cv. 31. He spake, and there came divers Sorts of Flies. Wisd. xvi. 9. For them the Bitings of Grasshoppers and Flies killed, neither was there found any Remedy for their Life, for they were worthy to be punished by such. Whether any of these Tribes were their Signs of the Operation of the Airs, I cannot tell; I think one of the other Nations had the Representation of some Sort of a Fly; and *Isaiah* says, Chap. vii. 18. *And it shall come to pass in that Day, THAT the Lord shall hiss for the Fly that is in the uttermost Part of the Rivers of Egypt, and for the Bee which is in the Land of Assyria.* And they had some Sorts of Birds for Representatives. Whether they were form'd, or only collected, and brought on Purpose, by the Operation of the Air, makes the Miracle little different in Degree: But this seems to have a double View; a Punishment by contemptible Creatures, and by the very Creatures which were produced by, were Natives of, and Habitants in, their Airy God. This made *Pharaoh* promise to let them go to sacrifice. But upon his entreating *Moses* to entreat the Lord, and God's removing the Flies

at

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at *Moses's* Entreaty, *Pharaoh* changed his Mind, and broke his Promise.

Exod. ix. 3. *Behold, the Hand of the Lord is upon thy Cattle, which is in the Field, upon the Horses, upon the Asses, upon the Camels, upon the Oxen, and upon the Sheep, THERE SHALL BE a very grievous Murrain*——Ver. 6. *And the Lord did that Thing on the Morrow, and all the Cattle of Egypt died; but of the Cattle of the Children of Israel died not one.* Some of these Species were Signs of their God; I suppose a red Bull was one, and perhaps a Ram and a Goat: Something of this was hinted at, when *Moses* says, *Shall we sacrifice the Abomination of the Egyptians before their Eyes, and will they not stone us?* This Miracle had a triple View; Destruction of the Cattle, by whose Flesh and Service Men live; destroying some, and 'tis likely the principal, of their Signs or Representations of the Operation of the Air; and to shew that the Air was not only subject to him, in the ordinary Operation which they worshiped, but in all Operations which ever had happened, or could be conceived of which this was one; by making the Air, by which all Beasts live, be put into a Condition, or collect that Sort of Matter, which produces the Murrain, the

Pestilence; not only among one Sort of Cattle, which sometimes happens, but among all Sorts, and distribute it to their Cattle, to kill them, and none else, at a set Time, and to hurt no other Creatures.

Exod. ix. 8. *And the Lord said unto Moses and unto Aaron, Take to you Handfuls of Ashes of the Furnace, and let Moses sprinkle it towards the Heaven, in the Sight of Pharaoh: Ver. 9. And it shall become small Dust in all the Land of Egypt, and shall be a Boil, breaking forth with Blains, upon Man and upon Beast, throughout all the Land of Egypt. And they took Ashes of the Furnace, and stood before Pharaoh, and Moses sprinkled it up towards Heaven; and it became a Boil, breaking forth WITH Blains, upon Man and upon Beast. Ver. 11. And the Magicians could not stand before Moses, because of the Boil; for the Boil was upon the Magicians, and upon all the Egyptians.* This Miracle appears to to have three Views; first, to shew them that he had Power to inflict Punishments upon their Bodies, beginning with the Outside, or Skin; and secondly, that he would make the Dust of the Brick-kilns (the Means which they had used to afflict his People) the Instruments; and thirdly, that he, even before their Faces, could make the Heaven that God they

they worshiped, the Air, the Spirit, which by its ordinary Motion could only carry Ashes, throwed up into it, a few Yards, and then let them drop promiscuously, disperse and carry some of them to, and fix them upon, or in, the Skin of each Person, and each Beast in *Egypt*, and to no other, so that they should canker or venom their Bodies, &c. and eminently in those of the Magicians, because, I believe, that Work was advised by them. We are, God be praised, here little acquainted, by Experience, with the Plagues which Serpents, Scorpions, small Insects and Flies, or those of the winged Tribe, are, or seem to be, in the hot Countries, to the Bodies of Men; nor with the Damage which is done there to the Fruits of the Earth, by Caterpillars, Locusts, &c. nor with what Damage Frogs might do in *Egypt*; nor with what Mur- rains they might have among their Cattle; nor how they might be afflicted with Boils upon their Bodies, before these Miracles: And if they had been plagued before, no doubt they had offered Sacrifices to their God of the Air, to deliver them from, and protect them against, those Enemies and Maladies, and thought it no small Attribute to a God, who had, as they imagined, Power over them; and God

shewed them by all these Miracles, that he had that Power over them, and over their God ; and though we are little acquainted with the Imaginations of their wise Men, I should be glad to give any tolerable Account of their Actions, by Comparison. We find the wise Men among the *Philistines* advised the rest to make golden Images of their Emerods, and of the Mice which annoyed them, and dedicate them to God, and lodged them with the Ark ; and so perhaps the *Egyptians* had dedicated some Figures of these Things to their Gods ; and that after, upon some supposed Relief or Protection, they might be adored, and by Degrees worshiped. I did not intend to have concerned myself with the Wisdom of our Idols, the modern Heathens ; but there is one Instance so great, and so much valued, that I must give the Devil his Due ; and that is, after *Moses* and *Aaron* had filled *Egypt* with Filth, Lice, Scabs, Pestilence, &c. that he by Tradition should discover, that the *Egyptians* turned out the *Israelites*, because they were infectious. *Achior*, a Heathen, Captain of all the Sons of *Ammon*, in the Council of *Holofernes*, at the Peril of his Life, gave a noble History of this People, and of God's Acts for them, *Judith*, Ch. v, and

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and upon the Arrival of the Ark, (such Representatives and Memorials among the Heathens, of their false Gods, being called Gods) 1 Sam. iv. 7.—*The Philistines—said, God is come into the Camp.—Ver. 2. Wo unto us, Who shall deliver us out of the Hand of these mighty Gods? These ARE the Gods that smote the Egyptians with all the Plagues in the Wilderness.*

Exod. ix. 14. *For I will at this time send all my Plagues upon thy Heart, and upon thy Servants, and upon thy People—Ver. 15. For now I will stretch out my Hand, that I may smite thee and thy People with the Pestilence—Ver. 16. And that my Name may be declared throughout all the Earth—Ver. 18. Behold, to Morrow about this Time I will cause it to rain a very grievous Hail, such as hath not been in Egypt, from the Foundation thereof even until now. Ver. 19. Send therefore now, and gather thy Cattle, &c. —Ver. 20. He that fear'd the Word of the Lord among the Servants of Pharaoh, made his Servants and his Cattle flee into the Houses—Ver. 23. And Moses stretched forth his Rod toward Heaven, and the Lord sent Thunder and Hail, and the Fire ran along upon the Ground, and the Lord rain'd Hail upon the Land of Egypt: Ver. 24. So there was*
Hail,

Hail, and Fire mingled with the Hail, very grievous, &c. — Ver. 25. And the Hail smote throughout all the Land of Egypt, all that was in the Field, &c. — Ver. 26. Only in the Land of Goshen, where the Children of Israel were, was there no Hail. Psalm lxxviii. 47. He destroyed (KILLED) their Vines with Hail, and their Sycamore-trees with Frost, (or, GREAT HAIL-STONES) Ver. 48. He gave up their Cattle to the Hail, and their Flocks to hot Thunderbolts, (or, LIGHTNINGS.) Ibid. cv. 32. He gave them Hail for Rain, AND flaming Fire in their Land. Ver. 33. He smote their Vines also, and their Fig-trees, and brake the Trees of their Coasts. Wisd. xvi. 16. For the Ungodly that denied to know thee were scourged by the Strength of thy Arm, with strange Rains, Hails, and Showers were they persecuted, that they could not avoid; and through Fire were they consumed. Ver. 17. For, which is most to be wondered at, the Fire had more Force in the Water, that quencheth all things, for the World fighteth for the Righteous — Ver. 19. And at another time it burneth, even in the midst of Water, above the Power of Fire, that it might destroy the Fruits of an unjust Land — Ver. 22. But Snow and Ice endured the Fire, and melted not, that they

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might know that Fire burning in the Hail, and sparkling in the Rain, did destroy the Fruits of the Enemies — Ver. 22. For the Creature that serveth thee, who art the Maker, encreaseth his Strength against the Unrighteous for their Punishment. Ib. xix. 18. For the Elements were changed in (or BY) themselves — which may well be perceived, by the Sights of the Things which have been done — Ver. 20. The Fire had Power in the Water, forgetting his own Virtue, and the Water forgetting his own quenching Nature. Those who can see so many Beauties in other Expressions, might see the God in the Manner of speaking, as well as acting; here are noble Expressions; God in effect says to *Moses* and *Aaron*, Do not as their Magicians, Priests, &c. do; make no Operations, Ceremonies, nor Incantations; do not so much as make a Speech about the Performance of any of these Miracles; behave yourselves like my immediate Servants; when I have declar'd a Thing shall be done, be it in the Water or Earth, give but a Stroke with your Rod; when any thing is to be done in the Heaven, their God, do but name the Time, stretch forth thy Hand, or the Rod, 'tis not worth while to do any Act, or make any Speech, they understand

derstand none but me; do you but give the Nod, or the Sign, treat them as People treat Slaves; you, as Men, are vastly their Superiors; they are nothing but a Machine, I made them to serve Man constantly, much more as you are commiffioned from me; and to shew you and the People that they obey me, I'll make them observe your Beck. As God had made *Moses* a God to *Pharaoh*, it was now visibly the God of *Moses* against *Pharaoh's* God. The Lord, by *Moses*, began more openly to shew his Power over their God: Instead of that Operation of bringing Rain to supply the River *Nile*, and to carry Supplies to Vegetables, to Beast and Man, and Warmth to carry on those Operations, he made the Air not only bring a grievous Hail, (where, 'tis generally believ'd, little falls,) but also made Fire mix and act with the Hail, contrary to the Course of, and in the most direct Opposition to, Nature; to destroy Fruit, Grain, Plants, Trees, Beast, Man, &c. made him obey in his most powerful Form of Lightning, and in a manner wholly new, and in the most dreadful manner, by Thunder; and in so supernatural a manner, that *Pharaoh* calls it the Voices of God, and all at an appointed Time.

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Hence *James* and *John* were not the *Sons of Thunder*, but the *Sons of the Voice of God*. No doubt before this many were converted, and believed, and Mercy never fails; so all had Warning, and those who were already converted, had Opportunity to save themselves, their Servants, and Cattle. This made *Pharaoh* send for *Moses*, and confess—and say, *Intreat the Lord, for (it is enough) that there be no more mighty Thundrings, (Heb. VOICES OF GOD,) and Hail, and I will let you go, and ye shall stay no longer.* But at *Moses's* Intreaty, there being a Cessation, *Pharaoh* relapsed.

Exod. x. 1. *And the Lord said unto Moses, Go in unto Pharaoh, for I have hardened his Heart, and the Hearts of his Servants, that I might shew these my Signs before him; Ver. 2. That thou mayest tell in the Ears of thy Son, and of thy Son's Son, what Things I have wrought in Egypt, and my Signs which I have done among them; that ye may know that I AM the Lord. Ver. 3. And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, How long, &c.—Ver. 4. Else if thou refuse to let my People go, to Morrow will I bring the Locust into thy Coast, and they shall cover the Face (Heb. EYE)*

*of the Earth, that one cannot be able to see the Earth and they shall eat the Refidue, &c. Ver. 6.—Which neither thy Fathers, nor thy Fathers Fathers, have seen since the Day that they were upon the Earth. And he turned himself, and went out from Pharaoh. Ver. 7. And Pharaoh's Servants said unto him, How long shall this Man be a Snare unto us? Let the Men go, that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed? Ver. 8. And Moses and Aaron were brought again unto Pharaoh, (and the Result was, he would let the Men go.)—Ver. 13. And Moses stretched forth his Rod over the Land of Egypt, and the Lord brought an East Wind upon the Land all that Day, and all THAT Night; and when it was Morning, the East Wind brought the Locusts: Ver. 14. And the Locusts went up over all the Land of Egypt, and rested in all the Coasts of Egypt, &c. Psal. lxxviii. 46. He gave also their Increase unto the Caterpillars, and their Labour unto the Locust. Ibid. cv. 34. He spake, and the Locusts came, and Caterpillars, and that without Number; Ver. 35. And did eat up all the Herbs in their Land, and devoured the Fruit of their Ground. Wisd. xvi. 9. For them the Bit-
ings*

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ings of Grasshoppers—killed, neither was there found any Remedy for their Life, for they were worthy to be punished by such. This also has a double View; for besides the destroying the last Remainder of every thing that was green, and annoying or killing by Biting; for *Pharaoh* calls them *this Death*; whether we suppose these Creatures formed of collected Matter, as the first of the Species were, and that a Miracle; or that they were at that time in other Countries, and only to be immediately collected and brought, and that the Miracle; at least this was commanding their Elementary God, in Form of an extraordinary Wind: For so it must be, that could take up Caterpillars or Locusts, from Trees or Plants, who hold very fast, and at the same time not tear up the Trees, overturn Buildings, &c. and more so, in collecting, directing, and dropping them over all the Land. Besides, the *East Wind* and the *Morning* being both mentioned, are for some End; 'tis like the *Egyptians*, as others, worshiped with their Faces towards the *East*, and when the Light arose upon the Earth, and then just when they were looking that Way, and 'tis likely entreating their God to hinder *Moses* from performing his Threat, he, in Form of
Wind,

Wind, brought them this terrible Present, Pharaoh entreats Moses to entreat God to perform another, almost as great a Miracle, in taking them away ; which he did by a strong West Wind, which carried them to, and droped them in, the Red-Sea : And this hardened Pharaoh's Heart.

Exod. x. 21. *And the Lord said unto Moses, Stretch out thy Hand toward Heaven, that there may be Darknes over the Land of Egypt, even Darknes WHICH may be felt.* Ver. 22. *And Moses stretched forth his Hand toward Heaven, and there was thick Darknes in all the Land of Egypt three Days :* Ver. 23. *They saw not one another, neither rose any one from his Place for three Days ; but all the Children of Israel had Light in their Dwellings.* Psal. cv. 28. *He sent Darknes, and made it dark.* Wisd. xvii. the whole Chapter, but especially Ver. 5. *No Power of the Fire might give them Light, neither could the bright Flames of the Stars endure to lighten that horrible Night.* Ver. 16. *So then, whosoever there fell down, was straitly kept shut up in a Prison without Iron Bars.* Ver. 17. *For whether he were Husbandman, or Shepherd, or Labourer in the Field, he was overtaken, and endured that Necessity which could not be avoided ; for they were all bound with one Chain of Darknes :*

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ness: Ver. 20. For the whole World shined with clear Light, and none were hindered in their Labour. Ver. 21. Over them only was spread a heavy Night, an Image of that Darkness which should afterwards receive them, &c. This, in a Country where they scarce ever see a Cloud, was shewing an absolute Command over their God, suspending the Power of Fire, the bright Flames of the Stars, the Workmanship, Frame, or Operation of the Air, the very Power which the *Jews* worshiped by Name in *Egypt* afterwards. How far this Column of Darkness extended from them upward, is not mentioned; but 'tis like it was to a vast Height, that it might be seen to a vast Distance; for God had other Views besides making the *Egyptians* let the *Israelites* go, he might have carried them away while the *Egyptians* were in the Dungeon, as *Wisd.* xvii. 1. Nevertheless, thy Saints had a very great Light, whose Voice they bearing, and not seeing their Shape, because they also had not suffered the same Things, they counted them happy. Ver. 2. But for that they did not hurt them now, of whom they had been wronged before, they thanked them, and besought their Pardon, for that they had been Enemies. This appears by the *Egyptians* lending the *Israelites* their Jewels, &c. and

this made *Pharaoh* offer to let all go but their Flocks ; which *Moses* not accepting, *Pharaoh* said unto him, *Get thee from me, take heed to thyself, see my Face no more : for in THAT Day thou seeest my Face, thou shalt die.* And *Moses* said, *thou hast well spoken, I will see thy Face again no more.* But *Moses* being informed by God, and being very great in the Land of *Egypt* in the Sight of *Pharaoh's* Servants, and in the Sight of the People, at parting told *Pharaoh*, xi. 4. *Thus saith the Lord, About Midnight I will go out into the midst of Egypt, Ver. 5. And all the First-born in the Land of Egypt shall die, &c.—Ver. 7. But against any one of the Children of Israel shall not a Dog move his Tongue, &c.—Ver. 8. And all these thy Servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all thy People that follow thee ; and after that I will go out. And he went out from Pharaoh in a great Anger.*

The Feast of the Passover was instituted beforehand, to be a Sign in Memory of their Deliverance from *Egypt*, from the Force used to compel them, and the Temptation to worship their Gods ; and the Bread was to be like Bread made in Haste, without Time to leaven it, and the Manner

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ner of eating it dressed for a Journey ; to preserve a true Idea of the Facts, as they did before Writing. The chief Dish in this Feast was to be a Male of the first Year, of one of their Representatives or Idols, Sheep or Goats ; besides the Type of the Lamb, Blood, &c. and that it was to be roasted with Fire, and what was not eaten burned in the Fire ; and was recorded here, and in *Leviticus*, after Writing was.

Exod. xi. 1. *Yet will I bring one Plague* MORE. Ibid. xii. 12.—*And against all the Gods (or PRINCES) of Egypt, will I execute Judgment : Ver. 13.—I will pass over you, and the Plague shall not be upon you to destroy you, when I smite the Land of Egypt* — Ver. 29. *And it came to pass, that at Midnight the Lord smote all the First-born in the Land of Egypt, from the First-born of Pharaoh, that sate on the Throne, unto the First-born of the Captive that was in the Dungeon ; and all the First-born of Cattle. Ver. 30. And Pharaoh rose up in the Night, he and all his Servants, and all the Egyptians, THERE was a great Cry in Egypt, for THERE was not a House where there was not one dead. Psal. lxxviii. 50. He made a Way to his Anger, he spared not their Soul from Death, but gave their Life over to the Pestilence ; Ver. 51. And smote all the First-*

born in Egypt, the chief of their Strength, in the Tabernacles of Ham. Wisd. xviii. 5. And when they had determined to slay the Babes of the Saints, one Child being cast forth, and saved, to reprove them, thou tookest away the Multitude of their Children. Ver. 13. For whereas they would not believe any thing by reason of the Enchantments, upon the Destruction of the First-born, they acknowledged thy People to be the Sons of God. This was employing their God the Air, by which all Men live, to form in that Manner, or collect that Matter, which produces that Effect called the Pestilence; and in the most surprizing Manner to single out and kill the First-born suddenly, without affecting the rest. Why the First-born were cut off rather than others, is not easy to determine, besides what is said of it in Scripture; whether the Estates, and so Government in *Egypt*, which kept the Children of *Israel*, were in the Hands of the First-born; or whether from the Beginning the First-born were appointed Priests, and those of this wicked Seed of *Ham* had neglected their Duty, and let, or assisted false Worship to come in; or whether they had sacrificed their First-born to the Fire, and so God would make one Sacrifice of all which were to have been sacrificed to their God;

or

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or whether this was levelled as a Punishment for destroying the Male Children of the *Israelites*, who were of *Abraham*, who really was the First-born, of which we are certain; whether it had Retrospection only, or also looked forward; and whether he accepted the Death of the First-born, in lieu of the rest, in Allusion to Christ, whose Death was to redeem us from the Slavery of false Worship, and Death, I am not certain: But this made the *Egyptians* hasten away the *Israelites*, made *Pharaoh* pray for a Blessing, and made the *Egyptians* cry out, *We be all dead Men.*

As a Sign or Memorial of saving the First-born of the *Israelites*, the Lord claims the First-born of Man and Beast; the clean Beasts to be sacrificed, the First-born of Man, and unclean Beasts, to be redeem'd, for one, or some, or all the Reasons aforesaid; and perhaps for delivering them from falling into the *Egyptian* Religion, whereby they would have been obliged to have sacrificed their First-born; and the rather, because each First-born was to be redeemed by sacrificing one of their representative Creatures.

Exod. xiii. 17. *And it came to pass, when Pharaoh had let the People go, that God led them not THROUGH the Way of the Land*

of the Philistines, although that WAS near; for God said, Lest peradventure the People repent when they see War, and they return to Egypt: Ver. 18. But God led the People about THROUGH the Way of the Wilderness of the Red-Sea, and the Children of Israel went up harnessed out of the Land of Egypt. Ver. 20. And they took their Journey (from Rameses to Succoth, and) from Succoth, and encamped in Etham, in the Edge of the Wilderness; Ver. 21. And the Lord went before them by Day, in a Pillar of a Cloud, to lead them the Way; and by Night, in a Pillar of Fire to give them Light, to go by Day and Night. Ver. 22. He took not away the Pillar of the Cloud by Day, nor the Pillar of Fire by Night, FROM before the People. Numb. xiv. 14. And that thy Cloud standeth over them—— Deut. i. 33. Who went in the Way before you, to search you out a Place to pitch your Tents IN, in Fire by Night, to shew you by what Way you should go; and in a Cloud by Day. Nehem. ix. 19. Psal. lxxviii. 14. Ibid. cv. 39. He spread a Cloud for a Covering, and Fire to give Light in the Night. 1 Cor. x. 1. Moreover, Brethren, I would not that you should be ignorant, how that all our Fathers were under the Cloud, and all passed through the Sea; Ver. 2. And were all baptized unto Moses
in

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in the Cloud, and in the Sea. Wisd. xix. 6. For the whole Creature in his proper Kind was fashioned again anew, serving the peculiar Commandments that were given unto them, that thy Children might be kept without Hurt. Ver. 7. AS NAMELY, a Cloud shadowing the Camp. It appears this Cloud was large enough to shadow that vast Camp, and that the Light was large enough to light that whole Camp: Though they descended and ascended, 'tis not said to what Height, but 'tis like they reach'd a vast Height. We shall see other Reasons why God led this People out of the Way, and other Uses of the Pillar and Fire, hereafter.

Exod. xiv. 1. And the Lord spake unto Moses, saying, Ver. 2. Speak unto the Children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the Sea, over against Baal-zephon, &c.—Ver. 4. And I will harden Pharaoh's Heart, that he shall follow after them, and I will be honoured upon Pharaoh, and upon all his Host, that the Egyptians may know that I am the Lord—Ver. 9. But the Egyptians pursued after them, (all the Horses AND Chariots of Pharaoh, and his Horsemen, and his Army,) and overtook them encamping by Sea—Ver. 16, Lift up thy Rod, and stretch out

thy Hand over the Sea, and divide it——
 Ver. 19. And the Angel of God which went
 before the Camp of Israel, removed, and went
 behind them, and the Pillar of the Cloud
 went from before their Face, and stood behind
 them; Ver. 20. And it came between the
 Camp of the Egyptians, and the Camp of
 Israel, and it was a Cloud and Darknes TO
 THEM, but it gave Light by Night TO THESE;
 so that the one came not near the other all
 the Night. Ver. 21. And Moses stretched
 out his Hand over the Sea, and the Lord
 caused the Sea to go BACK by a strong East
 Wind all that Night, and made the Sea dry
 Land, and the Waters were divided. Ver. 22.
 And the Children of Israel went into the
 midst of the Sea upon dry Ground, and the
 Waters WERE a Wall unto them on their right
 Hand, and on their left. Ver. 23. And the
 Egyptians pursued, and went in after them
 to the midst of the Sea, EVEN all Pharaoh's
 Horses, his Chariots and his Horsemen. Ver.
 24. And it came to pass, that in the Morn-
 ing-watch the Lord looked into the Host of
 the Egyptians thro' the Pillar of Fire, and
 of the Cloud, and troubled the Host of the E-
 gyptians: Ver. 25. And took off their Cha-
 riot-wheels, that they drave them heavily, (or,
 AND MADE THEM GO HEAVILY,) so that
 the Egyptians said, Let us flee from the
 Face

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Face of Israel, for the Lord fighteth for them against the Egyptians. Ver. 26. And the Lord said — Ver. 27. And Moses stretched forth his Hand over the Sea, and the Sea returned to his Strength when the Morning appeared, and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the Sea. Ver. 31. — And the People feared the Lord, and believed the Lord and his Servant Moses. Judith v. 5. Then said Achior — Ver. 12. Then they cried unto their God, and he smote all the Land of Egypt with incurable Plagues; so the Egyptians cast them out of their Sight. Ver. 13. And God dried the Red-Sea before them. Wisd. xix. 3. For whilst they were yet mourning, and making Lamentation at the Graves of the Dead, they added another foolish Device, and pursued them as Fugitives, whom they had entreated to be gone, &c. — Ver. 6. For the whole Creature in his proper kind was fashioned anew, &c. Ver. 7. AS NAMELY — and where Water stood before, dry Land appeared; and out of the Red-Sea, a Way without Impediment. Ibid. xviii. 5. And when they had determined to slay the Babes of the Saints, one Child being cast forth, and saved to reprove them, thou — destroyedst them all together in a mighty Water. Ibid. x. 17. Rendered to the Righteous

Righteous a Reward of their Labours, guideth them in a marvellous Way, and was unto them for a Cover by Day, and a Light (or FLAME) of Stars in the Night-Season. Ver. 18. Brought them through the Red-Sea, and led them through much Water. Ver. 19. But she drowned their Enemies, and cast them up out of the Bottom of the Deep. Psal. lxxviii. 13. He divided the Sea, and caused them to pass through, and he made the Waters to stand as an Heap. Heb. xi. 29. By Faith they passed through the Red-Sea, as by dry LAND; which the Egyptians assaying to do, were drowned. The Pillar and the Cloud which were appointed to go before the Israelites, turned and went behind, and extended Light to them, and Darkness to the Egyptians, till near Morning, that the Light appear'd through the Cloud to the Egyptians. Why is it said, —the Lord went—why—the Angel went—and why—the Lord looked into the Host of the Egyptians—? there was no Similitude. How could the Israelites discover the Lord in the Fire, or that there was a special Mission in their turning behind? And how could the Egyptians discover the Face of the Lord in Wrath at them, and in Favour of the Israelites? Did it not look more like a Favour to the Egyptians,

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Egyptians, that the Light went before them, than that Darkneſs went among them? But what was the Conteſt? Not whether the Lord ſhould be eſteemed Lord or Conqueror of the *Egyptians*, but whether he was Lord of the God of the *Egyptians*, ſtill the ſame. *Moses* endeavour'd to convince the *Iſraelites*, who had liv'd long among the *Egyptians*, and had moſtly ſtuck by the Lord, but had for ſome time been ſtrongly tempted by the Power, Authority, Perſecution and Succeſs of the *Egyptians*, to come over to their God, that God was the Lord; and the Magicians, or Priests of the *Egyptians*, did what they could to perſuade the *Egyptians*, that the Operation of the Air, Fire, or Light in the Appearance of the Firmament, which was then worſhip'd by ſome in each Nation, was God or Lord. When thoſe *Egyptians* which conſiſted of Officers and Soldiers, with, 'tis likely, their Magicians, and all their Signs and Images, their red Bull, &c. and the Enſign of their God, a Candle and Lanthorn, which they call'd by the Names of their Gods, (for ſuch was the Cuſtom then) and one of the chief Uſes of theſe Gods, was to go, or be carried before them. The *Philiftines* had their
Images

Images along with them, which *David* and his Men burnt; and *Jeroboam* and the revolted Tribes had their golden Calves with them: And I may reasonably suppose there were few other People who had stood out so many Miracles, and were hardy enough to go with *Pharaoh*: I say, when they saw that vast Appearance of Fire in the Night attending the *Israelites*, they, as far as an Enemy, and of such People, could go, say, It appears, this Pillar or Column of Darkness has kept us from coming up with them, and now we see they have had Light; the Lord the God, who is Lord or Master of our God, Fire, &c. in which we trusted, makes it attend the *Israelites*, as his Servant, and their Guide, and fights for them; and we now see that he has divided the Waters of the Sea by our Elementary God, in Form of Wind, and supports them on one hand and on the other by the Firmament, in favour of the *Israelites*, to let them escape; so that he forces our God, in Wind, Darkness, Light, and in every Form, to act against us: We are encompass'd by the Sea, 'tis Time for us to fly. This might well dispirit even Magicians and Soldiers, and make them drive heavily, and attempt to fly. And
this

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this Appearance terrify'd all the Countries which worship'd the Air, and saw this to a vast Distance; nay even those who did not see, but only heard of it. And by this Specimen of dividing and supporting the Waters, he shew'd that he had the Command of that Spirit, that Firmament, which operated in the Water, at first shifted them, and now keeps them within their Bounds, as he says here. But the *Egyptians* were too far gone, God withdrew that Wind or Spirit which supported the Waters, let them take their Course, and so not only took Vengeance of those who were obstinate; but, as he had declared, and as 'tis recorded, *Numb. xxxiii. 4. executed Judgment against all the Gods of Egypt*; both their Signs or Images, and Beasts, and the Operations of the Airs, which they took for Gods, and their Priests and Princes, all at once, before *Baal-zephon*: — *The Israelites understood this in their Song—and with the Blast of thy Nostrils the Waters were gathered together, the Floods stood upright as an Heap, and the Depths were congealed in the Heart of the Sea—Thou didst blow with thy Wind, the Sea covered them — Who is like unto thee, O Lord, among the Gods?—the People shall hear and be afraid, &c.*

Exod.

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Exod. xvi. 2. *And the whole Congregation of the Children of Israel murmured —*
 Ver. 4. *Then said the Lord unto Moses, I will rain Bread from Heaven for you, and the People shall go out and gather a certain Rate every Day, that I may prove them whether they will walk in my Law or no —*
 Ver. 6. — *At Even, then ye shall know that the Lord hath brought you out from the Land of Egypt: Ver. 7. And in the Morning, then ye shall see the Glory of the Lord —*
 Ver. 10. *And it came to pass, as Aaron spake unto the whole Congregation of the Children of Israel that they looked towards the Wilderness, and the Glory of the Lord appeared in the Cloud —*
 Ver. 12. — *at Even ye shall eat Flesh, and in the Morning ye shall be filled with Bread; and ye shall know that I am the Lord your God. Ver. 13. And it came to pass at Even the Quails came up, and covered the Camp: and in the Morning, Ver. 14. — THERE LAY a small round Thing, AS small as the hoar Frost on the Ground —*
 Ver. 33. *Take a Pot, and put an Omer full of Manna therein, and lay it up before the Lord, to be kept for your Generations —*
 Ver. 35. *And the Children of Israel did eat Manna forty Years, until they came to a Land inhabited; they eat Manna until they came to the Borders*

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ders of Canaan. The People thought leading such a Number into a barren Wilderness was the Way to destroy them; God had told them at *Marah*, where he cur'd the Water, that if they would keep his Statutes, none of the Evils they had seen should befall them: And now he acted with them, tho' to the same End, and with the same Instruments, in another Manner; he would shew them who he was, by the Good he could do to them; and that he could make the same Agent which destroy'd the *Egyptians*, support them, where there was no natural Means of Support. I must defer the *Glory of the Lord* to what follows concerning it, and proceed with the Miracles. The Agent which form'd and brought the Quails, is not express'd here: But the second Time they murmur'd for Flesh. *Numb. xi. 31.* *And there went forth a Wind from before the Lord, and brought Quails from the Sea, and let them fall by the Camp, &c. Let the Water bring forth Fowls,* at their first Formation, was directed to this Agent; the Waters, as aforesaid, were passive, and only were to afford created Matter lodg'd in them, to form the Fowls; And this Text says expressly, they were, by the Spirit or Wind, collected or reaped out of
I the

the Sea, as well as that they were brought and let fall by the Camp; *Wisd. xix. 11. But afterwards they saw a new Generation of Fowls—Ver. 12. For Quails came up unto them, from the Sea—Psal. lxxviii. 26. He caused an East Wind to blow (or GO) in the Heaven, and by his Power he brought in the South Wind. Ver. 27. He rained Flesh also upon them as Dust, and feathered Fowls like as the Sand of the Sea.* And with respect to the Messenger which fetched them, this seems as if the *East Wind* and *South Wind* both blew at once, and drove in all between them, and that both terminated in a Point at the Camp; and so dropped them there. And 'tis very likely this was one of the Species of Birds which the *Egyptians* worshiped. I cannot forbear observing, though it be out of Course, that the *Israelites* are now charged with many Things of which they were not guilty; this second murmuring was not begun by them, as appears *Numb. xi. 4. And the mixed Multitude that was among them fell a lusting, (Heb. LUSTED A LUST.)* This Perverseness of the mixt Multitude, made the *Israelites* fall upon *Moses*, for marrying an *Ethiopian Woman*; and such as this occasioned all those strict Prohibitions from mixing with Strangers, and was the

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the Cause why all those who had been with Strangers were led into the Wilderness and proved by Wants, and continued Miracles, and worn out there ; and which even made their political Laws differ from those of other Countries.

The Manna is described, *Exod. xvi. 31.* — *And it was like Coriander-seed, white, and the Taste of it was like Wafers made with Honey.* And *Numb. xi. 7.* *And the Manna was as Coriander-seed, and the Colour thereof as the Colour of Bdellium.* *Deut. viii. 3.* *And he humbled thee, and suffered thee to hunger, and fed thee with Manna, (which thou knewest not, neither did thy Fathers know,) that he might make thee know, that Man doth not live by Bread only; but by every WORD that proceedeth out of the Mouth of the Lord doth Man live.* *Psal. lxxviii. 19.* *Yea, they spake against God, they said, Can God furnish a Table in the Wilderness?* *Ver. 20.* — *Can he give Bread also* — *Ver. 23.* *Though he had commanded the Clouds from above, and opened the Doors of Heaven* — *Ver. 25.* *Man did eat Angels Food, (or, EVERYONE DID EAT THE BREAD OF THE MIGHTY,) he sent them Meat to the full.* *John vi. 31.* *Our Fathers did eat Manna in the Desert, as it is written, He gave them Bread from Heaven to eat.*

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Wisd. xvi. 20. *Instead whereof thou feddest
thine own People with Angels Food, and didst
send them from Heaven Bread prepared
without their Labour, able to content every
Man's Delight, and agreeable to every Taste.*
Ver. 21. *For thy Sustenance declared thy
Sweetness unto thy Children, and serving to
the Appetite of the Eater, tempered its self to
every Man's Liking—*Ver. 24. *For the Crea-
ture that serveth thee, who art the Maker,
increaseth his Strength against the Unrighte-
ous for their Punishment, and abateth his
Strength for the Benefit of such as put their
Trust in thee.* Ver. 25. *Therefore even then
was it altered into all Fashions, and was obe-
dient to thy Grace, that nourisheth all Things
according to the Desire of them that had
Need.* Ver. 26. *That thy Children whom
thou lovest, might know, that it is not the grow-
ing of Fruits that nourisheth Man, but that
it is thy Word, which preserveth them that
put their Trust in thee.* Ver. 27. *For that
which was not destroyed of the Fire, being
warmed with a little Sun beam, soon melted
away.* God says to Moses, in effect, *Do
they still doubt, whether I have the Com-
mand of the Operation of the Air? And by
David, &c. I'll make (and did make) the
Air, (which now only carries the Atoms
which form vegetable Fruit, through the
Tubes,*

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Tubes, in Plants and Trees, and separates and forms them there, into Fruits and Seeds,) by my Word do as it did at the Formation; that is, ransack this System, collect those Atoms out of the Clouds above, and out of the Abyss below, through the Passages of Air in the *Strata*, and form them, without the Help of the Plants, into Grains fit for Food, and pleasant for Taste, and attend their Camp, and drop them about it; and make those Airs observe my Sabbath, which was appointed for a Sign, for a Memorial that I created and formed the Airs, &c. by bringing double Quantity on the sixth Day, and ceasing on the seventh.

Exod. xvii. 3. *And the People thirsted there for Water, and the People murmured against Moses—Ver. 4. And Moses cried unto the Lord, saying, What shall I do unto this People; they be almost ready to stone me? Ver. 5. And the Lord said unto Moses, Go on before the People, and take with thee of the Elders of Israel; and thy Rod wherewith thou smotest the River, take in thy Hand, and go: Ver. 6. Behold, I will stand before thee there upon the Rock in Horeb, and thou shalt smite the Rock, and there shall come Water out of it, that the People may drink. And Moses did so in the Sight of the Elders of Israel. Ver. 7. And he called the Name*

*of the Place, Massah, and Meribah—Upon their Return to the same Wilderness, they murmured a second Time, Numb. xx. 7. And the Lord spake unto Moses, saying, Ver. 8. Take the Rod, and gather thou the Assembly together, thou and Aaron thy Brother, and speak ye unto the Rock before their Eyes, and it shall give forth its Water, and thou shalt bring forth to them Water out of the Rock; so thou shalt give the Congregation and their Beasts Drink. Ver. 9. And Moses took the Rod from before the Lord, as he commanded him; Ver. 10. And Moses and Aaron gathered the Congregation together before the Rock, and he said unto them, Hear now, ye Rebels, must we fetch you Water out of this Rock? Ver. 11. And Moses lift up his Hand, and with his Rod smote the Rock twice, and the Water came out abundantly; and the Congregation drank, and their Beasts ALSO. Ver. 12. And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the Eyes of the Children of Israel, ye shall not bring this Congregation unto the Land which I have given them. Numb. xxvii. 14. For ye rebelled against my Commandment, (in the Desert of Zin, in the Strife of the Congregation,) to sanctify me at the Waters before their Eyes. Deut. i. 37. Also the Lord was
angry*

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angry with me for your sakes, saying, Thou also shalt not go in thither. Ibid. xxxii. 51. Because ye trespassed against me, among the Children of Israel, at the Waters of Meribah-kadish, in the Wilderness of Zin, because ye sanctified me not in the midst of the Children of Israel. Psal. cvi. 32. Because they provoked his Spirit, that he spake unadvisedly with his Lips. These were two very great Miracles, to split the Rock, and immediately raise a vast Fountain of fresh Water. And these Specimens were Evidences of his Command of that Operation in the Air, which split and cracked all the *Strata*, at the Formation, and which continually raises the Water for Springs, &c. yet there was something omitted, which I think should have been spoken, either to the People when they murmured, or to explain the Agent, so as to have answered the Purpose. He was ordered to speak to the Rock, and he spoke to the People, and smote the Rock twice; whether some of these, or calling the People Rebels, or his mentioning themselves, and not mentioning God, or any of these, were the Omissions here, or what made the Lord angry with them, I presume not to determine: But as God begun low, and ascended, or begun at the last End of the Acts

at the Formation, and went upward to the first, so the greatest is still behind. And next, and in the Whole, God, by a Series of publick Miracles, shewed a Specimen of his Power in each Article of the Formation, of the Heavens, Earth, Waters, Creatures, Plants, &c. and that he performed those Miracles by the Spirit, the Agent which the Translators render *Wind*, which is but one of its Operations, and one of the least of them, to be Demonstration to prepare them, and all Men after, to understand and believe the History which *Moses* was to write, of the Creation and first Formation of the Heavens, Earth, Creatures, &c. and all his other Writings, that all Men might be inexcusable, who should afterwards worship that Agent, or assign Eternity, or any other Origin, or any other Powers to it, or should in Imagination set up or propagate any other Powers, or ascribe any Operation to them: And further, though he had fixed the constant Operation of that Agent, yet to shew that he had it in his Power, contrary to those Rules, to stop the Operation of Light, form Light out of Darknes, shake a large Mountain exceedingly, to remove and support the Waters, split the Rocks raise Springs, make Fire, and Hail or Water, descend

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descend and act together, collect the Matter out of Earth or Water, form it into Parts of living Creatures, or first into Eggs or Spawn, or into living Creatures, transport Animals from one Place to another, for Destruction or for Food, make a dry Stick blossom, and bear Fruit, collect Food without the Help of Plants, make the Air carry and inflict Punishments, even with the Dust of Ashes, form pestilential Air, employ it to destroy particular Beasts or Persons, make Clouds (a Specimen of what brings Rain) and Fire (a Specimen of what moves and supports all Things) attend his People; and make a Specimen of this Agent, in its constant Operation, attend him; of which next.

As the Cloud was appointed by Day, and the Fire by Night, to conduct the People, *Numb. ix. 15. And on the Day that the Tabernacle was reared up, the Cloud covered the Tabernacle; NAMELY, the Tent of the Testimony: and at Even, there was upon the Tabernacle, as it were the Appearance of Fire, until the Morning. Ver. 16. So it was alway, the Cloud covered it BY DAY, and the Appearance of Fire by Night. Ver. 17. And when the Cloud was taken up from the Tabernacle, then after that the Children of Israel journeyed, and in the Place where the*

Cloud abode, there the Children of Israel pitched their Tents. When the Cloud, or Part of it, appeared in Form of the Firmament by Day, and outshone the Day there, which was always upon some extraordinary Occasion; when it appeared upon the Mount, which was in a Manner different, and in Degree far exceeding, it is called The Glory of the Lord, as at Exod. xvi. 6. And Moses and Aaron said unto all the Children of Israel, At Even, then shall ye know that the Lord hath brought you out from the Land of Egypt. Ver. 7. And in the Morning: then shall ye see the Glory of the Lord—— Ver. 9. And Moses spake unto Aaron, Say unto all the Congregation of the Children of Israel, Come near before the Lord, for he hath heard your Murmuring. Ver. 10. And it came to pass, as Aaron spake unto the whole Congregation of the Children of Israel, that they looked towards the Wilderness, and behold the Glory of the Lord appeared in the Cloud. Ibid. xxiv. 16. And the Glory of the Lord abode upon Mount Sinai, and the Cloud covered it six Days, and the seventh Day he called unto Moses, out of the midst of the Cloud: Ver. 17. And the Sight of the Glory of the Lord was like devouring Fire, on the Top of the Mount, in the Eyes of the Children of Israel. Ibid. xl. 34. Then a Cloud covered

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covered the Tent of the Congregation, and the Glory of the Lord filled the Tabernacle. Lev. ix. 23. — And the Glory of the Lord appeared unto all the People. When the Spies had represented the Natives of Canaan as zealous Worshipers of the Heavens, that they devoured, I suppose, part of the Sacrifices of their Children, and had great Cities built to the Heavens, and the People were afraid of them, and so of the Power of the Heavens, which was the greatest Offence, Numb. xiv. 10. — And the Glory of the Lord appeared in the Tabernacle of the Congregation, before all the Children of Israel. Ver. 21. As truly AS I live, all the Earth shall be filled with the Glory of the Lord — Ver. 25. — To-morrow, turn ye, and get you into the Wilderness, &c. Ibid. xx. 6. — And they fell upon their Faces, and the Glory of the Lord appeared unto them. 1 Kings viii. 11. The Glory of the Lord filled the House of the Lord. Psal. civ. 31. The Glory of the Lord shall endure for ever, the Lord shall rejoice in his Works. Why was this Appearance of something that acted in this Cloud, like Part of the Firmament, which is near the Sun, call'd the Glory of the Lord? Was not the Sun and all Light his? Yes, but that was the Dispute. This is called his Glory, upon
two

two Accounts; the first, alluding to his Act of dividing the Light out of Darkness, before Sun, Moon, or Stars were made; and in like manner without their Assistance, and without the Help of Fuel here, which was the most glorious of all his Works in the inanimate System, which formed all Things, and keeps all going, and is the most glorious in Appearance. And this vastly exceeded all the Miracles he had wrought upon the Beasts, or with other Operations of the Air, or upon other Parts of Matter. As they had seen the external Means, or those Miracles which were perform'd by the Airs, they did not determine, as one may say, whether they did them for themselves or for God: Though the rest were done at the Signal, and came to pass at the Time his Minister appointed, this was to put all out of Doubt, to determine who brought them out of *Egypt*. This was still further to let them know, by ocular Demonstration, and by hearing his Voice, that he commanded that Operation by which he had perform'd those Miracles, and which is the constant Cause of those inferior Operations or Means; for *Glory, Fire, Light* and *Firmament*, are synonymous Terms, and only differ in Degrees, as *Acts* xxii. 11. *When I could not see*
for

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*for the Glory of that Light. Luke ix. 30. And behold there talked with him two Men, Moses and Elias. Ver. 31. Which appeared in Glory. 1 Cor. xv. 41. There is one Glory of the Sun, another Glory of the Moon, another Glory of the Stars; for ONE Star differeth from ANOTHER Star in Glory. Secondly, this was a Specimen of the Operation of the Air, which was worship'd; and he by that shew'd that he commanded all the rest; and led what had been his Rival in Triumph, and made him his Attendant: And so gloried in it as his Work, and over it as an Operation which had been mistaken for a God; and this always was the Representation, sometimes with the Addition of a Whirlwind or a Cloud, of God the Father, or Christ, or the Holy Ghost, except where the Manhood of Christ was represented alone; and when that Representation was included in this; or it was the Sign of God's Presence, or rather of his speaking or acting there immediately, from his first Appearance to *Abraham* in *Mosopotomia*, mention'd *Acts* vii. 2. where he is called, *the God of Glory*, throughout both the Old and New Testament; as *Ezek. i. 4. And I looked, and behold a Whirlwind came out of the North, a great Cloud, and a Fire enfolding itself,* (*Heb. CATCHING**

IT

IT SELF;) and a Brightness WAS about it, and out of the midst thereof, as the Colour of Amber, out of the midst of the Fire——

Ver. 22. And the Likeness of the Firmament upon the Heads of the living Creature, WAS as the Colour of the terrible Crystal, stretched forth over their Heads ABOVE.

Ver. 25. And there was a Voice from the Firmament that WAS over their Heads. Ibid.

iii. 23. And behold the Glory of the Lord stood there, as the Glory which I saw by the River Chebar; and I fell on my Face. Ibid.

viii. 4. And behold, the Glory of the God of Israel WAS there, according to the Vision which I saw in the Plain, &c. This ap-

pears to be the most proper Representation God could give of himself upon this Occasion: As he is invisible, otherwise than when Christ assum'd a bodily Appearance, Man could not see him; but this shew'd visibly what was in question, his Power; this shew'd him the Author of that Operation they worship'd: But as Man could not see, nor this nor any other Thing shew, any Similitude of him, and as he had made choice of this Representation, he forbade the making, or attempting to make, any Similitude of him, or of this Operation, lest that should be an Inducement to them to worship it, and neglect him, *Exod.*

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xxiv. 9. *Then went up Moses and Aaron, Nadab and Abihu, and seventy of the Elders of Israel.* Ver. 10. *And they saw the God of Israel, and THERE WAS under his Feet, as it were a paved Work of Saphire-stone, and as it were the Body of Heaven in HIS Clearness.* And as this was sometimes by this Appearance within a Cloud, and sometimes openly, so sometimes by this Appearance in the highest Degree, where 'tis called Fire, *Exod. xix. 9. And the Lord said unto Moses, Lo, I come unto thee in a thick Cloud, that the People may hear when I speak with thee, and believe thee for ever——* Ver. 18. *And Mount Sinai was altogether on a Smoke, because the Lord descended on it in Fire; and the Smoke thereof ascended as the Smoke of a Furnace, and the whole Mountain quaked greatly.* Ibid. xx. 1. *And God spake all these Words, saying, &c.* Deut. iv. 11. *And ye came near, and stood under the Mountain, and the Mountain burnt with Fire, unto the midst (Heb. HEART) of Heaven, with Darkness, Clouds, and thick Darkness.* Ver. 12. *And the Lord spake unto you out of the midst of the Fire; ye heard the Voice of the Words, but saw no Similitude, only YE HEARD a Voice.* Ver. 13. *And he declared unto you his Covenant, which he commanded you to perform, EVEN ten Commandments——*

Ver.

Ver. 14. *And the Lord commanded me at that Time to teach you Statutes, &c.*—

Ver. 33. *Did EVER People bear the Voice of God speaking out of the midst of the Fire, as thou hast heard, and live?* — Ver. 35.

Unto thee it was shewed, that thou mightest know that the Lord he is God; that there is none else besides him. Ver. 36. *Out of Hea-*

ven he made thee to hear his Voice, that he might instruct thee, and upon Earth he shewed thee his great Fire; and thou heardest his Words out of the midst of the Fire. Ibid. v. 4.

The Lord talked with you Face to Face; in the Mount, out of the midst of the Fire—

Ver. 22. *These Words the Lord spake*—

Ver. 27. *Go thou near, and hear—and we will hear IT, and do IT.* Ibid. xviii. 16. *Let me not hear again the Voice of the Lord my God; neither let me see this great Fire any more, that I die not.* Ecclus. xvii. 13.

Their Eyes saw the Majesty of his Glory, and their Ears heard his glorious Voice. Ibid.

xlii. *and the last Verse—And who shall be filled with beholding his Glory.* Ibid. xliii. 1.

The Pride of the Height, the clear Firmament, the Beauty of Heaven, with his glorious Shew. Baruch iii. 37. *Afterwards did*

he shew himself upon Earth, and conversed with Men. 2 Esdr. i. 37. *I take to witness*

the Grace of the People to come, whose lit-
tle

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the Ones rejoice in Gladness; and though they have not seen me with bodily Eyes, yet in Spirit they believe the Things that I say. As this Appearance was the highest Operation, this, together with the Voice, was to establish the Authority of Moses for ever; and it was to shew that the Lord is God, and that there is none else besides him; and as this was done for the Benefit of, and so concerned, all the World, though perhaps only the Israelites and mixed Multitude heard the Voice, 'tis likely that all the Inhabitants then upon the Earth saw the Fire; and the Wise Men knew the Meaning of this Appearance, even to the Distance of the Birth of Christ. As Moses says, Deut. xxxiii. 2. that the Lord published the Law with this Appearance, and ten thousand of his Saints, so, Luke ii. 9. And the Glory of the Lord shone round about them—Ver. 11. A Saviour, which is Christ the Lord—Ver. 13. And suddenly there was with the Angel a Multitude of the heavenly Host, praising God, and saying, Glory be to God in the highest. As Moses and Aaron, Nadab and Abihu, and seventy Elders, were permitted to go into the Mount, and see the Glory of the Lord more clearly than the rest; so Peter, and John, and James, the favourite Disciples, were taken into a Mountain,

Mountain, *Luke ix. 29. The Fashion of his Countenance was altered, and his Raiment WAS white and glittered. — Ver. 32. They saw his Glory. — Ver. 34. There came a Cloud and overshadowed them, and they feared as they entered into the Cloud. Ver. 35. And there came a Voice from Heaven, saying, This is my beloved Son, hear him.* 2 *Pet. i. 16. For we have not followed cunningly-devised Fables, when we made known unto you the Power and Coming of our Lord Jesus Christ; but were Eye-witnesses of his Majesty. Ver. 17. For he received from God the Father, Honour and Glory, when there came such a Voice to him from the excellent Glory, This is my beloved Son, in whom I am well pleased. Ver. 18. And this Voice which came from Heaven, we heard when we were with him in the holy Mount. As when Moses brought the two Tables of the Testimony to give them an immediate Sanction, a small Specimen of this rested upon his Face, Exod. xxxiv. 30. And when Aaron and all the Children of Israel saw Moses, behold the Skin of his Face shone, and they were afraid to come nigh him; so after Christ's Ascension, when the Holy Ghost inspired the Apostles, and writ the Gospel in their Hearts, he descended in two of the Operations of this Element; and*

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and parts of one, as Specimens or Emblems of the Power from on high, rested upon each of the Apostles, *Acts* ii. 2. *And suddenly there came a Sound from Heaven, as of a rushing and mighty Wind, and it filled all the House where they were sitting.* Ver. 3. *And there appeared unto them cloven Tongues, like as of Fire, and it sat upon each of them.* As Moses had his Commission from—I am that I am, in this Appearance in the Bush; so after the Apostles, Saul, *Acts* ix. 3. *And suddenly there shined round about him, a Light from Heaven*—Ver. 5. *Who art thou Lord?* *And the Lord said—I am Jesus*—Ver. 27. *—seen the Lord in the Way.* *Ibid.* xxii. 6. *About Noon, suddenly there shone a great Light round about me*—Ver. 11. *And when I could not see for the Glory of that Light*—Ver. 15. *For thou shalt be his Witness unto all Men, of what thou hast seen and heard.* *Ibid.* xxvi. 13. *At Mid-day, O King, I saw in the Way a Light from Heaven, above the Brightness of the Sun, shining round about me*—Ver. 16.—*I have appeared unto thee for this Purpose, to make thee a Minister and a Witness, both of these Things which thou hast seen*—Ver. 19. *—I was not disobedient to the Heavenly Vision, &c.* *1 Cor.* xv. 8. *And last of all he*
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(Christ) was seen of me also, as of one born out of due Time, (or, AN ABORTIVE.) All the World understood this so well, that shewing himself Master of this Operation, in this Appearance, or otherwise, shew'd him possess'd of all Power and Dominion; a Voice with this Seal, was a sufficient Commission even to the Gentiles. But to return: This stop'd murmuring, ended all Disputes, produced Submission and Adoration of the Heart among the *Israelites* and mix'd Multitude, and so downwards, and brought Confusion upon all their Enemies; when *Exod. xxxiii. 4.* the People mourned about going to *Canaan*, and the Lord threatned to consume them, and the Tabernacle was removed out of the Camp, *Ver. 10.* *All the People saw the cloudy Pillar, at the Tabernacle-door, and all the People rose up and worshiped, every Man in his Tent-door. Exod. xl. 34.* When the Tabernacle was finished, *the Glory of the Lord filled the Tabernacle.* In the Dispute about the *Ethiopian Woman* *Moses* had married, *Numb. xii. 5.* *The Lord came down in the Pillar of the Cloud— Ver. 7. My Servant Moses is not so, who is faithful in all my House. Ver. 8. With him will I speak Mouth-to Mouth, even apparently, and not in dark Speeches; and*
the

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the Similitude of the Lord shall he behold—
And upon the Report of the Spies, *Numb.* xiv. 10. and upon *Korah's* rising, *Ibid.* xvi. 19, 42. when it issued from this Appearance to burn the Sacrifice, (which, you are to remember, was always of those Creatures the Heathens made Representatives, and call'd Gods,) *Levit.* ix. 23. *There came a Fire out from before the Lord, and consumed upon the Altar the Burnt-offering, and the Fat; WHICH when all the People saw, they shouted, and fell on their Faces.* When *Gideon* was to deliver *Israel*, and break down his Father's Altar to *Baal*, *Judg.* vi. 21. *Then the Angel of the Lord put forth the End of the Staff that was in his Hand, and touched the Flesh, and the unleavened Cakes, and there rose up Fire out of the Rock, and consumed the Flesh, and the unleavened Cakes.* When the Pestilence was in *Jerusalem*, at *Gad's* Direction, *1 Chron.* xxi. 26. *David built there an Altar unto the Lord, and offered Burnt-offerings, and Peace-offerings, and called upon the Lord, and he answered him from Heaven, by Fire upon the Altar of Burnt-offering.* *Solomon*, in his Prayer, *2 Chron.* vi. in Opposition to the Notions of circumscribing God's Residence in the Temple, in the Air, or, &c. repeats this Distinction

several Times, *Hear thou, from thy Dwelling-place, even from Heaven.* Psal. xx. 6. *He will hear him from his holy Heaven,* (FROM THE HEAVEN OF HIS HOLINESS) 2 Esdr. viii. 20. *O Lord, thou that dwellest in Everlastingness, which beholdest from Above, Things that are in the Heaven, and in the Earth.* At the End of Solomon's Prayer in the Temple, 2 Chron. vii. 1. *And the Fire came down from Heaven, and consumed the Burnt-offering, &c.* —Ver. 3. *And when all the Children of Israel saw the Fire come down, and the Glory of the Lord upon the House, they bowed themselves, with their Faces to the Ground, upon the Pavement, and worshiped.* When Abab had set up Baal, and slain God's Prophets, and that *Elijah* had stopped the Rain, the third Year he challenges the People, 1 Kings xviii. 24. —*the God that answereth by Fire, let him be God: and the People answered and said, It is well spoken.* Ver. 27. —*And Elijah mocked them, and said, Cry aloud, he is a God; that is, he has Power to send Fire; for that was to determine the Point, whether Baal, or the Light, or the Operation of the Air, could immediately consume the Sacrifice? When they had cried in vain, Ver. 28. Then the Fire of the Lord fell, and consumed the*
Burnt-

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Burnt-sacrifice, and the Wood, and the Stones, and the Dust, and licked up the Water that was in the Trench. The People slew *Baal's* Priests; and though, as *Jeremiah* observes, Chap. xiv. 22. that the *Heavens* could not give Rain, no more than they could give Fire, yet at *Elijah's* Prayer abundance of Rain came. And when Fire was appointed to be the Instrument to offer God's Sacrifices, *Exod. xxix. 18. Thou shalt burn the whole Ram upon the Altar; it is a Burnt-offering unto the Lord, it is a sweet Savour, an Offering made by Fire unto the Lord.* Which Words, I think, allude to *Noah's* Sacrifice; the Meaning must be, that he who offer'd by Fire to God, renounced the worshipping of Fire; and he that burned such a Creature, which was a Representative of this Operation, put the highest Affront upon the Object; and Fire, by offering the Sacrifice, renounc'd Independency, and obey'd. If Fire had been intelligent, and of superior Power, it would never have operated upon a Sacrifice to God, nor on its own Representative. And the Act of offering these Idols by Fire, upon these Accounts, was so acceptable to God, that it procur'd special Blessings upon those who offer'd them: And as the Fire kindled upon the Altar from this Ap-

pearance, was to be preserved or kept in, as a Memorial of this Appearance, and to sacrifice with, when other Fire was used, this reveng'd the Affront, *Levit. x. 1. Nadab and Abihu, the Sons of Aaron, took either of them his Censer, and put Fire therein, and put Incense thereon, and offered strange Fire before the Lord, which he commanded them not, and there went out a Fire from before the Lord; and devoured them. Upon Korah and the two hundred and fifty Princes rising against Moses, and offering, Numb. xvi. 35. There came out a Fire from before the Lord, and consumed the two hundred and fifty Men that offered Incense — Ver. 46. — Take a Censer, and put Fire therein from the Altar, &c. And when the People complain'd, Numb. xi. 1. The Fire of the Lord burnt among them, and consumed them that were in the outermost Parts of the Camp, which 'tis likely were the mixt Multitude. Ver. 2. And the People cried unto Moses; and when Moses prayed unto the Lord, the Fire was quenched. Upon Abaziah's sending to enquire of Baal-zebub, the God of Ekron, and Elijah's sending him an Answer, and the King's sending a Captain and fifty to fetch him, 2 Kings i. 10. There came down Fire from Heaven, and consumed him and his fifty. And upon the second Message,*

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Message, Ver. 12. *The Fire of God came down from Heaven, and consumed him and his fifty.* When *Elijah* was taken up, 2 Kings ii. 11. *Behold, THERE APPEARED a Chariot of Fire, and Horses of Fire, and parted them both asunder; and Elijah went up by a Whirlwind into Heaven.* When the King of *Syria* sent a Host to take *Elisha*, 2 Kings vi. 17.—*Behold, the Mountain was full of Horses and Chariots of Fire, round about Elisha.* The Words of *Joshua*, Chap. x. 12, 13. by which the Imaginers pretend to have shew'd that he did not understand Astronomy, 'tis likely are taken as Astronomy stood when they were translated; so these now ought to find Fault with the Translators, for conforming to the Astronomy of the Time. But 'tis likely neither those for the Sun's Motion, nor those for the Earth's Motion, have understood them; *Sun, stand thou still (Heb. BE SILENT) upon Gibeon, and thou Moon, in the Valley of Ajalon.* The Sun and Moon are first called *two great Lights*: The Word *Sun* שמש, is a Name in Distinction for the greater Light; and the *Moon* ירח, a Name in Distinction for the lesser Light. What was there at *Gibeon*, to stay there? Not the Globe, or Orb, or Body, or Fluid of the Sun; it was nei-

ther there nor over it; but the Light, or greater Degree of Light was there, and staid there; and that was what he wanted, and what he spoke to; and the lesser Degree of Light in the Valley of *Ajalon*; and what was there obey'd: He says nothing what Globes mov'd, or stood still. It seems as if this Command was in the Evening, when the Light of the Sun came from the *West*, and that of the Moon from some other Point. And what they render *Midst*, must be in that Moiety, in that Hemisphere of Heaven, about the Space of a Day, for so it was. But it is implied in Consequence, that a Globe stood still, or at least did not turn round: And if that Globe moved of itself, it would be proper to speak to it; but if it were moved by an Agent, it would be proper to speak to that Agent or Operation which moved or turned it; for stopping the Operation, would stop the Progression or Rotation of the Globe. Is there some Operation which, more plainly than any created intelligent Being can by Voice, declares the Glory, Wisdom and Power of him that framed it, to all Men, in all Languages? You may find an Answer at large in the sixth *Psalms*. *Jeshua* had the same Master as his Master *Moses*, he made no Mistakes,

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Mistakes, he spoke to that which had the first Motion, and which moves every thing in this System, which does move: And if its Operation be silent in any Part, that Part will stand still; and if silent in the Whole, all Operation and Motion will cease. He did not speak to more Powers or Operations than one; nor is there more than one: When this Injunction was taken off, or ceased, we hear nothing of any new Projections, to set what was stop'd a-going; no, there needed none. And this was still commanding the same Operation, and shewing his Power over it, in that Part of its Service: And so was throwing down great Hail-stones out of *Heaven*, in another: And that 2 Kings xx. 11. *He brought the Shadow ten Degrees backward*, was the same: But neither these, nor that which is translated *the Host of Heaven*, will be perfectly understood, till it be shewed what Light is, except by one Person, to whom it was shew'd some Years ago.

Deut. xxxiii. 2. *And he (Moses) said, the Lord came from Sinai, and rose up from Seir; unto them he shined forth from Mount Paran: and he came with ten thousands of his Saints; from his right Hand WENT a fiery Law (Heb. A FIRE OF LAW) for them.*

them. This fiery Law may be said to consist of three Parts; the first Part, a Law to Fire, or to the Operation of the Airs, to direct and declare that Operation, to the Ends for which it was form'd: The second Part, a Law to Man, against misapplying that Operation, by worshiping it as a God, or derogating from it, as it is the greatest of God's inanimate Works, and to direct to, or shew him the Wisdom and Power of the Author: The third Part, which is now expir'd and void, was a Law to Man, directing the Use of Fire in offering Sacrifices to God: And the greatest Part of the History of the Old Testament is concerning these Parts, or the Consequences of keeping or breaking them; and it reaches a great Depth into the New Testament: For every Passage in the Old Testament looks backward and forward, and every way, like Light from the Sun; not only to the State before and under the Law, but under the Gospel, and nothing is hid from the Light thereof. And when God gave *Elijah* a View of his Dispensations, he represented this by Fire, 1 Kings xix. 11. *He said, Go forth, and stand upon the Mount, before the Lord; and behold the Lord passed by, and a great and strong Wind*

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*Wind rent the Mountains, and brake in Pieces the Rocks before the Lord ; BUT the Lord WAS not in the Wind ; and after the Wind an Earthquake ; BUT the Lord WAS not in the Earthquake : Ver. 12. And after the Earthquake a Fire ; BUT the Lord WAS not in the Fire ; and after the Fire, a still small Voice. I take the Action of what they render Wind, or the Spirit, to represent its Operation in the Formation of this System ; particularly in cracking the Strata of Stone, tearing Furrows in them, and so forming the Surface, and Passages for itself, for Water, &c. And what they term an Earthquake, the Dissolution of the Earth at the Flood : And what is translated Fire, the Manifestation of his Power over that Operation, in the Miracles preceding, and the Laws for it and the Directions about it, in the Law : And the still small Voice, the Gospel. And this was to check *Elijah's* violent Zeal for the Law, and to shew that the great Dispensation, by which the Lord was to retrieve Mankind, was not only in his Power over Matter, or the inanimate System, that was only the Foundation ; or in the Law of Burnt-offerings ; but by another Dispensation, which was to be of another Nature, and to be manifested by a gentle Voice. And *Esdras* says, Ch. iii. 17, 18, 19.*

— *Thou broughtest them up to the Mount Sinai, and bowing the Heavens thou didst set fast the Earth, movedst the whole World, and madest the Depths to tremble, and troublest the Men of that Age ; and thy Glory went through four Gates, of Fire, and of Earthquake, and of Wind, and of Cold, that thou mightest give the Law unto the Seed of Jacob.* Here a View is given in the Reverse, upward ; and I suppose the *Cold* implies the State of Rest the created Matter was in before Motion began ; which was represented by *thick Darknes* in *Egypt*. And all those Actions were in sufficient Degree repeated by God, at the Delivery of the Law, to shew that he was the Author of those first Acts he then recorded. And mistaking some Expressions about this Operation *Fire*, such as *being saved by Fire*, which they were, or, &c. who were, have been, or shall be, convinced and converted by this Appearance, or, &c. has led abundance of People into Purgatory.

The Imaginers have constantly bantered the Scripture, for giving great Characters to Men who were guilty of Vices in Society, such as *David*, &c. but see not that they are bantering themselves: For throughout the Old Testament, those who kept clear of, or left Imaginers and imagining, were

were stiled good, just, righteous, upright, perfect, sincere, Men who feared the Lord, Men after God's own Heart, &c. nay, even their Posterity were blessed, as the Heir of *Shem, Abraham*, for his flying from the *Chaldeans*; and, besides the Line of *Israel, Ismael*, who begat twelve Princes, and became a mighty Nation; and *Esau*, the Father of the *Edomites*, who drove out the *Horims*, a People as tall as the *Anakims*, from Mount *Seir*; nay, even the Children of *Lot*, Fathers of the *Moabites* and *Ammonites*, who drove out the *Anakims*, or *Enims*, &c. all these were blessed, and God made them all prosper while they kept clear of this Crime: And *David* especially, for his Predecessors keeping clear of, and his great Grandmother leaving the Gods of the *Moabites*; for which, and her Success, the Book of *Ruth* seems to be writ, and for his own Behaviour in Banishment; and so the Frailties or Breaches in the social Law, or between Man and Man, (though the same Persons were condemned for them apart,) were not comparatively or at all considered with this. And as this Crime, as aforesaid, was fitly compared to Adultery, so also between Husband and Wife, were the Wife continues her Affection entire, small Faults of
another

another Nature are passed over, and Offences against other Persons are not allowed to separate her from her Husband. And on the contrary, these Imaginers; then Worshipers of the Heavens, so called Sons of *Belial*, were only called wicked; nay, what perhaps they may take worse, those who kept clear of them, are for that stiled wise Men; and the Imaginers, the Viewers of the Heavens, which the Scripture, when reciting or relating the Words of the Heavens, calls *Magi*, Wise Men, &c. when speaking the Words of God, stiles Fools: as likewise when reciting their Words, it calls what they worshiped God; but when speaking the Words of God, as of a thing worshiped, calls it the Creature, the Servant, the shameful Thing, the vain Thing, the Destruction; which, when considered as his Work, is called his Glory, &c. And as the good Behaviour of a Wife to others makes no Satisfaction to her Husband, for a Breach of this kind, and therefore cannot prevent a Separation; so notwithstanding all the Nonsense we have had about Morality, or our Duties to Men, natural Religion, &c. none of those can be accepted where this is not perfect. The Service of Man, besides or over what is appointed to all, or to some particular Persons, (which is all to that Purpose,

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Purpose, namely that each should have a due Knowledge of the Wisdom, Power and Glory of God, in his Works, in his Dispensations and Providence, and its proper Consequences or Effect, Fear, Confidence, Love, &c.) is to oppose all who derogate from him in, or blind Mankind in those Points, and to endeavour to make them known to other Men, and to transmit that Knowledge to Posterity; our Duties among our selves are but Dependants or Consequences of that.

Gal. iii. 19. Wherefore then serveth the Law? It was added, because of Transgressions, till the Seed should come, to whom the Promise was made. What was added? I cannot find that there was any thing new instituted by the Law; but that by the Revelation of Writing, what was as one may say common Law, and left to them as Judges, and had been neglected or abused by this false Worship, was restored, regulated, and made Statute, or as they are called, 2 *Esdra* iv. 23.—*the Law—and the written Covenants*; for this Law was but an Explanation of the Conditions of the Covenant, which was second in respect of the Time of its making, though first in respect of its Performance; except that Part which they had neither Power nor Occasion

tion to perform before, which obliged them to destroy those Nations who had been exceedingly guilty of this Crime, and all Footsteps of it; and except the Appointment of Memorials of some of the Miracles in this Manifestation, which had been done of other Things before, and some Types of Things which were then to come.

God, by commanding the Airs, Sun, Moon and Stars, to do what they did, and do for Man, made them, though not under the Command of Man, (except the Air in small Parcels,) yet subject to Man, and labour, and produce for his Support and Benefit; and he reaps the Fruit of all their Labours and Products, out of the Earth, Waters, &c. And as God had not, that we know, at first declared that Law, and in a Form which would remain, given them in Subjection to Man, but revealed those several Commands, so that they were left to Tradition, and corrupted, and Man had made himself a Slave in Bondage to the Creature; and as Writing could describe Agents and their Actions, so that there could be no Mistakes about them for the future, God, by recording that Part of the Law by Writing, clear'd that Point; and *Moses* lays that and the Manner, in every Article, down as the first, not only

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as it was in Order, but as that by which God becomes Lord and Father, it was the Basis upon which the Law, Obedience, Gratitude and all was founded : And this is very properly the Distinction of the Object of the Being, in the first Article of our Creed, commonly called the *Apostles Creed*, that is Maker of Heaven and Earth.

The Sabbath was instituted at first for a Sign or Memorial to them, that God created and fram'd the Heavens and all Things, a Day set apart to admire his Works, to keep Men thankful, prevent Mens Adoration of those Creatures, &c. was now only reminded and recorded, perhaps with an Addition, that they were not to kindle Fire that Day, and that they were to remember the Repetition of those Works, for the Deliverance of the Children of *Israel* out of *Egypt*.

At first God gave Man subordinate Dominion over the Earth, all Creatures and Vegetables, except one Fruit ; and there was a Prohibition against shedding Man's Blood, and eating Blood, after the Flood, I suspect for some Abuses which had happen'd before, or did happen soon after ; whether it was revealed, and the Devil knew that the Blood of a First-born should redeem Man, before the Flood, or by that

Dispensation of *Melchizedeck* after it, and that the Suggestion of the Devil drew in People to imitate or practise it, and thereby intended to derogate from it, I shall not determine: But these Precepts, which I think were chiefly for this End, were strongly enforced and recorded: And the Beasts, &c. had been distinguished into clean and unclean, and so their Uses known before the Flood; this was reviv'd, and recorded to ascertain their Uses, and prevent any Part of Matter being made Images, or any of the Creatures being made Representatives of the subordinate Powers Men had worshiped.

The Dominion of God appeared by his giving Dominion, by commanding Man, &c. and was known from the Beginning, but had been encroached upon by this Worship; so there were proper Prohibitions against having any other God in their Heart, worshiping any other God, and against Images and Representations, and against adoring them, against seeking after Signs, enquiring of Familiars, &c.

Marriage was from the Beginning; and of Necessity, at the Beginning and after the Flood, among near Relations; but that being inconvenient, and some Abuses having

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ing crept in, that was limited, and those Abuses restrained.

The relative, social; and moral Rights and Duties, were antiently well understood, but had been abused by some Rites in their false Worship, and not observed by those who believed in such Gods: Writing described the Actions, and these Rules were only restored and recorded, so that there could be no Mistake for the future.

The Rules for the Purification of Women, and Separation for a proper Time were partly natural.

Those for Preservation of Health natural; and the Benefits appointed to be obtained by Sacrifice, were some of the common Ends of sacrificing before, only brought under Rules.

The washing of their Bodies, and washing and changing their Clothes, &c. seems to be natural: was practised, nay, commanded, in *Jacob's* Time, and was only regulated and ascertained here.

Moses's; or *Aaron's* Rod, was order'd to be kept as a Memorial or Testimony of the Priesthood being appropriated to *Aaron* and his Family; and probably, of all the Miracles performed with it; The Manna in the Pot, of that Miracle: The Tables, and *Moses's* Books, besides their being Laws, as

Originals, as Memorials of the Revelation of Writing; the first of those writ by the Finger of God; the Books writ by *Moses*, from the Voice of God, and by the Spirit of Prophecy, a Portion of which being communicated to seventy Men, rendered them Prophets: Sounding the Trumpet was in Memory of the Summons by that Sound, to meet God upon the Mount: The Fire on the Altar, in the Lamps, &c. was preserv'd as a standing Memorial; and the Glory of the Lord, in the Tabernacle and Temple, as successive Evidence of that vast Appearance of Fire, and of God's Power over the Firmament: The written Frontlets and Scrolls, were in Opposition to the golden Ear-rings, &c. which had been Ensigns of the spherical Motions, and that those who wore and adored them, worshiped the Heavens: The Figures by the Mercy-Seat, were in Opposition to their standing, or Family-Images of the Light: The Responses from the Mercy-Seat to one with an Ephod, were Evidences and Memorials of that terrible Voice; and what had been by Visions, &c. was here ready to direct them in Emergencies; and this, as well as the Prophets, was in Opposition to their Oracles, Familiars, &c.

The Privilege of offering Sacrifice, which
seems

seems to have been, before, in the eldest of each Line, or in the eldest First-born, was granted to one Family ; because those Abuses had crept in when each House, or each at Discretion, had offer'd, or sacrificed, for themselves.

The offering of First-fruits and Firstlings was very early, (whether by Fire, till after the Flood, or no, I am doubtful,) whether the Sorts and Quantities of other Offerings and Sacrifices were at Pleasure, before, is uncertain, now both were limited ; and the Shares of God, the Priests, and the People, were ascertain'd, to prevent Neglects, or Abuses. And as the offering of First-fruits and Firstlings, was to acknowledge they ow'd the Products of the Earth, of Cattle, &c. to the Operation which God had fram'd in the Airs, &c. and not to any eternal or innate Powers in them ; and perhaps as a Type of Christ, the First-fruits ; so here the proper Sorts of Beasts for Sacrifices, the Forms, &c. were appointed, to atone for particular Crimes, procure particular Blessings, or in Memorial of Things past, or to typify Things to come, and all by Fire, for the Reasons aforesaid : And as it is said, the Blood of those Creatures which were their Idols, sanctified every thing ; and the burning their Idols by their God Fire, atoned for Sins, and re-

deemed the Lives of the First-born ; and the Ashes of their chief Idol, a red Heifer, burnt by their God, and mixed with Water, cleans'd outward Pollutions ; we are to take the manner of Expression throughout for a Rule : As the Creatures of these Species were among the Heathens Representatives, and therefore called Gods ; likewise here, when they, for the Reasons aforesaid, were by God's Directions slain and burn'd, and so were offer'd to God, they were, as the Word is render'd, *made holy*, and became Representatives of the great Sacrifice ; and so, by way of Anticipation, were called Sacrifices, and were said to do what the Thing prefigured was to do ; their Blood said to sanctify, their Bodies as sacrificed said to atone for Sins, and redeem Life, procure Peace, &c. and the Ashes of the chief of them mixed with Water, said to cleanse, &c.

The Time, which 'tis likely was at Pleasure, was now fixed, three Times in the Year, besides the Beginning of Months ; which 'tis likely was in Opposition to the Custom of sacrificing to the new Light of the Moon, and besides other particular Occasions. The Places, which before were at Pleasure, were limited to one Place, and to the particular Altars, that no Abuse might

might be committed privately. *Solomon*, by special Revelation, settled this at the Temple in *Jerusalem*; but *Jeroboam*, who had been in *Egypt*, persuaded the ten Tribes, that it was too much for them to go up to *Jerusalem*, and so appointed them *Egyptian* Representatives, &c.

Places of Worship (besides Altars) were doubtless from the Beginning, *Gen.* xxi. 33. *Abraham* planted a Grove, (perhaps to hang a Tabernacle upon) and there called on the Lord, the everlasting God. *Ibid.* xxv. 22. *Rebeckah* went to enquire of the God. *Ib.* xxviii. 22. *Jacob* performed the Vow he then made, and built *Beth-el*. What they were allowed to have in *Egypt*, is uncertain; but the Riches, Grandeur, and Ornaments of the Tabernacle and Temple, the Habits, Vessels, Musick, &c. which were appointed for sacrificing, &c. were not only to outshine any thing they had before, and all their Places of false Worship, but made it impracticable to have them elsewhere.

The Model of the Altars, &c. was in Opposition to those on, or to, the high Places, their Towers, &c. They were not to build Altars of Bricks, nor of hewn Stone, nor with Steps, but of Earth, or unpolished Stones.

The Feasts of the First-fruits, those of the New Moon, and other particular Feasts at set Times, were celebrated in Memory of particular Blessings, or in Opposition to Heathen Feasts, which had been held at those Times ; and there were proper Prohibitions against some Rites and Ceremonies which the Heathen had in the Feasts, at their Sacrifices, and which, 'tis likely, made the Heathens so fond of them : For which, in Opposition, the Author is called *the holy God*, and this Part of the Law is called *holy* : And there were also Prohibitions against the Priests wounding their Bodies, marking their Flesh, and shaving their Heads ; and against some Practices used about their Dead.

The Policy of the *Jews* was indeed in some Things new, and different from that of other Countries ; they were to destroy, or be at perpetual War, with the Nations which were over-run with this Vice ; nay, to stone every one among themselves who did but offer to go himself, or to seduce another to this Vice : That was for the Benefit of Mankind : But they were to love and relieve all other Strangers. The Manner of Life they were obliged to by their Law, made them look little ; but that was Policy, to keep them from Evil, and to preserve

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preserve their Religion and Race unmixed. As to their keeping separate from other People, that seems to have been the Case of all Countries, who had but different Idols. When they went to *Egypt*, because they sacrificed some Creatures to God which the *Egyptians* thought represented their Gods, the *Egyptians* were very averse to correspond with them. Their Scheme was far from being a political Scheme, to preserve them without God's Interposition: They were at great Expence in going to *Jerusalem*, in Sacrifices, in Feasts, &c. They were kept from Horses, Trade, and all Means to procure Strength, on Purpose: They were not to depend upon Strength, or Horses, &c. but to obey and conquer: When they offended, by suffering some to live who practised this Vice, and God withdrew his Help, they were presently overcome, and would have been so if they had kept his Ordinances, and he had stood neuter. There is one Piece of their Policy, that our Imaginers labour hard to represent as unreasonable, which (I suppose they cannot remember) was of their own Institution; and though it be true, that it was so and worse in them, yet here it was fixed by infinite Power, and infinite Wisdom, and never was, that I can find, abolished;
I mean

I mean that which the Fear of made *Terah* and his Family fly from the Imaginers of his Country; and that Law of God, which by Covenant obliged every Person, without any Regard to Son, Daughter, or, &c. to give Information, and him and the People to stone every Defenter, or Seducer, or Blasphemer. But though the *Israelites*, perhaps, could not inflict Punishments while they were under the Civil Power of other Countries; yet this and other Punishments were not new: For *Job* says, in his Time, *This also were an Iniquity to be punished by the Judge*. And Death was the Punishment for Murder, immediately after the Flood; and Adultery was punished by Death among the *Canaanites*; *Judah* says, *Bring her forth, and let her be burned*. And 'tis likely other Crimes were punished in Proportion, of which the Scripture gives us some Instances in *Egypt*.

Though there was little new enjoined by this Law, and though God wanted no such Offerings, nor Sacrifices, yet Men, as the Case then stood, wanted such Means to keep them in a Dependence upon God, which was their chief, nay, only means to attain their End. God used comparatively, (if a Comparison may be allowed,) the same Means, and the same manner, to
preserve

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preserve this Race, whose Fathers had adhered to him, as the Imaginers had done, to seduce and keep those who adhered to them: They had pretended to juggling Tricks, to Correspondence by foreseeing the Eclipses, &c. God shewed them convincing Miracles of his Power over their God, in all Forms. As the Imaginers had Sacrifices, and Feasts, &c. so all the general Meetings of the *Israelites* before the Lord, their joint Sacrifices, their joint Feasts and Rejoicings together, encouraged, strengthened and united them in the same Cause. At their entring, and destroying the Inhabitants of *Canaan*, they were to burn all their Idols with Fire; and when any Crime of this Sort was committed in one of those which were afterwards their own Cities, they were to slay the Inhabitants, and the Cattle, and gather the Stuff into the midst of the City, as *Deut. xiii. 16.* *And shalt burn with Fire the City, and all the Spoil thereof, every whit, for the Lord thy God.* And every Sacrifice was a publick Affront, and contemptuous Treatment of God's Rival, the highest Operation of the Airs, Fire: the greatest of that kind, was *Judges vi. 26.* where God commands *Gideon*, not only to sacrifice to him with Fire, but also a Bullock, one of its Representatives,

sentatives, with the Wood of *Baal's Grove*, or Image. And all their Memorials and Commemorations, were of God's particular and eminent Conquests, and of his Rival's Defeats. He, instead of Pillars and Heaps of Stone, and Tradition, or hear-say Stories of the pretended Actions of their Gods, records his Actions; and first, his making, contriving and forming their God, which he does in Writing; so that not one Circumstance could be lost. When they attempted to burn those who would not worship their God, in Furnaces, with Fuel, he suspended the Operation, and delivered them: But he made Fire, without Fuel, destroy those who worshiped it. As the Imaginers promised Success over their Enemies, so God promised, and performed, Success to his Followers, over theirs. All the Blessings were to come from Mount *Gerizim*, and all the Cursings from Mount *Ebal*; Blessings for hewing down, and Cursings for setting up, *Baal*: Or, as *Isaiah* expresses it, Chap. xxvii. 9. *By this therefore shall the Iniquity of Jacob be purged, and this is all the Fruit, to take away his Sin; when he maketh all the Stones of the Altar as Chalk-Stones THAT ARE beaten asunder, the Groves and Images (or SUN-IMAGES) shall not stand up.* All his Threatnings for
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Disobedience, were long suspended, but when the People were in a great Degree fallen from him, executed. And as each Nation of the Heathens, by this Vice grew ripe for Destruction, God, in Writing, foretold the Time when, and the Person who should lead each into Captivity, or destroy them. The Imaginers pretended that their God could give or withhold fruitful Seasons, Health, &c. and the Devil helped them to make some blind uncertain Predictions or Guesſes: God by his Prophets, publickly, or in Writing, as they adhered to him at fixed Times, grants them Plenty, Health, or, &c. at other Times, when they followed the Imaginers, denounces Droughts, Famines, Pestilence, &c. and executes them. All God's Representations by Dreams, Visions, &c. to the Heathen Princes, were to shew that the God of these Imaginers, and the Devil to help him, could foretel nothing: And to give an Opportunity to God's Servants (sometimes occasionally then made Prophets) to shew that he saw into their very Souls, and could foresee all Things. The common Expence of Sacrifices, for Atonement of particular Men's Crimes, the Shame of having their Crimes publickly known, all the particular Punishments for Breaches of Ceremo-

*Reason that
of overthrow
of Kingdom
is foretold*

*why God
send down
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*why he
then Princes
have dream*

Ceremonies, nay, for the greatest Crime; were all adapted to the same End: And after all this, our Imaginers are continually railing against Priestcraft; the Wolves may as well exclaim against Shepherds. And surely, as the World was then, and while the *Israelites* kept clear of Imaginers; *Moses* said right, *Deut. iv. 6.* For this is your Wisdom, and your Understanding, in the Sight of the Nations which shall bear of these Statutes, and say, Surely this Nation is a wise and understanding People. Ver. 7. For what Nation is THERE so great, who HATH God so nigh unto them, as the Lord our God is in all THINGS that we call upon him for? Ver. 8. And what Nation is THERE so great, that hath Statutes and Judgments so righteous, as all this Law which I set before you this Day?

Our Imaginers pretend, that the Prophets in the Old Testament never thought of Immortality, or a future State, but only of Temporal Blessings. The Answer which *Jesus* gave the Sadduces, when there was no other Scripture, must serve them; *Matth. xxii. 29.* Ye do err, not knowing the Scriptures, nor the Power of God. In all Disputes with those the Imaginers had seduced, the main Question was, Whether the *Airs* did every thing of themselves, or there

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there was an intelligent Being, who created and commanded them? The future State, the general Judgment, &c. were Consequences which would be believed, or disbelieved, by that Issue. *Job, Moses, David, &c.* when they were upon the Point of a future State, expressed it as fully as we can do now; nay, the very Heathens never disputed it, but did something for the Dead: But in this Dispute, it was not the Question, whether God was Lord of another System, another Place, or another State, which has since been express'd by the Word *Heaven*; but, whether the Heavens, or Airs, or God, was Lord here; that determined both. Preaching a future State, and expecting any Consequences from that, then or now, to Men who have such Imaginations in their Heads, is to no purpose, till the opposite Truth be established; that is the Foundation of all; and the Heathen Nations will never be converted (humanly speaking) by any other means: So *God of Heaven, God who made the Heaven, God of Glory, or the Firmament of Light, or any Word which expressed him Lord of that Operation which he calls his Spirit, his Fire, &c.* both as he had no other Rival, and as the creating and framing that Operation shewed the
God,

God, was a Confession or Declaration of his Supremacy in both States ; as *David*, 1 *Ch.* xvi. 26. *For all the Gods of the People ARE Idols, the Lord made the Heavens* : When God had claimed, and seized the Power of the Air for his, the People had nothing left for Gods, but the Representatives or Idols, 2 *Chron.* xxxvi. 23. *Thus saith Cyrus King of Persia, All the Kingdoms of the Earth hath the Lord God of Heaven given unto me*—*Neh.* i. 5. *O Lord God of Heaven !* *Ibid.* ix. 6. *Thou, EVEN thou, art Lord alone ; thou hast made Heaven, the Heaven of Heavens, with all their Host ; the Earth, and all THINGS that ARE therein ; the Seas, and all that is therein ; and thou preservest them all, and the Host of Heaven worshipeth thee.* *Psal.* lvii. 6. *Ibid.* Ver. 12. *Be thou exalted, O God, above the Heavens,* *Ibid.* xcvii. 7, 5. *To him that by his Wisdom made the Heavens.* Ver. 7. *To him that made great Lights.* Ver. 8. *The Sun to rule the Day* (*Heb.* FOR THE RULINGS BY DAY.) Ver. 9. *The Moon and Stars to rule by Night.*—Ver. 26. *O give Thanks unto the God of Heaven.* *Isai.* xl. 26. *Lift up your Eyes on high, and behold who hath created these THINGS, that bringeth out their Host by Number that calleth them all by Name, by the Greatness of his Might, for that*

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that HE IS strong in Power, not one faileth. Jer. xxxi. 35. Thus saith the Lord, which giveth the Sun for a Light by Day, AND the Ordinances of the Moon and of the Stars, for a Light by Night—Ver. 36. If those Ordinances depart from before me. Dan. iv. 35.—And he doth according to his Will, in the Army of Heaven. Amos iv. After God had reprov'd the People of the Mountain of Samaria for Idolatry, and enumerated the Punishments with which he had afflicted them, such as Famine, Drought, Blasting, Mildew, Palmerworm, Pestilence after the Manner of Egypt, Slaughter in War; and had overthrown some of them, as Sodom and Gomorrah, he says, Prepare to meet thy God, O Israel, Ver. 13. For lo, he that formeth the Mountains, and created the Wind, (or SPIRIT) and declareth unto Man what is in his Thought, that maketh the Morning Darkness, that treadeth upon the high Places of the Earth, the Lord the God of Hosts is his Name: Where he claims the Place where they worship'd, and their God, in his Action and Appearance, and their Altars, and their Minds: Tobit viii. 5. Let the Heavens bless thee, and all thy Creatures. Epist. of Jer. vi. 60. For Sun, Moon and Stars being bright, and sent

to do their Office, are obedient, &c. Judith vi. 19. O Lord God of Heaven. Prayer of Manessah, For all the Powers of the Heavens do praise thee. Jonah i. 4. But the Lord sent out (or CAST FORTH) a great Wind into the Sea—Ver. 5. Then the Mariners were afraid, and cried every Man to his God—Ver. 6. —Arise, call upon thy God—Ver. 8.—whence comest thou—Ver. 9. And he said unto them, I AM an Hebrew, and I fear the Lord, the God of Heaven. This was the God they wanted, the God that could command the Wind,—Ver. 15. —And the Sea ceased from her raging. Ver. 16. Then the Men feared the Lord exceedingly, and offered a Sacrifice unto the Lord, and made Vows.

As the last Day, the Day of the Lord, the Day of Vengeance, Recompence, &c. refers sometimes to the Destruction, and so last Day, of the Government of particular Cities, as Jerusalem; or Countries, as Palestine, &c. sometimes to the last Period of the Jewish Dispensation, by the last great Sacrifice; sometimes to the last Day, in this System; and sometimes to two of them; and since the Imaginers have charged the Prophets with lying, because there were no such Alterations in the Heavens,
at

^at the Destruction of the Cities, Countries, &c. as mentioned in some of the Texts next below, &c. this must still fall upon them; for though the Imaginers, as appears, *Jer.* x. 2, &c. dismayed the Heathens with their Accounts of the Signs of the *Heavens*, whether these be taken for, and are, perpetual Representations, as they pretended, of the Power of the Heavens, but indeed of the Wisdom and Power of God in the Offices they execute in the great Machine, or in their different Situations or Appearances, by the respective Motions of some of them; such as Conjunctions, Oppositions, Changes of the Moon, Eclipses, or &c. or for the Heathen Representatives of them; yet the *Israelites* were required not to be afraid of them, by taking them for Presages, or, &c. and though the Sun, Moon and Stars, or the Lights, never since (except once) underwent any other Changes, and even those did not happen at the Destruction of several Cities, &c. mentioned, yet the Prophets have spoken truly and properly, with respect to the Times when the Cities, &c. were to be destroyed for worshiping them as Gods. This is not spoken to them as doing their Duty, giving Motion, Light, &c.

but mocking them, as supposing them to be accounted Gods: For if they had been sensible, they need not have been ashamed, or have hidden their Faces, for doing their Duty: But if they had been sensible, they would have been ashamed, and would have been depreciated, in the Eyes of those who had taken them for Gods, when they suffered the People to be destroy'd, or led into Captivity for worshiping them; or indeed, for suffering those to live who did worship them: For that was the Breach of the Covenant, which all the People, as a Nation, was guilty of, and which, if they had observed, a few Examples would have prevented their Ruin, which they, as a City or Nation, all suffered. The Heavens were then only strip'd of their false Glory, and shone no more like Gods: But though I am only meddling with Miracles in this Operation, yet that leads (tho' 'tis not my Intent to enter into the Mysteries here) to observe, that when the Law of Sacrifices ended, in the last Day of the *Jewish* Dispensation, when Vengeance was taken on all Men, and all Men suffered in their Representative *Christ*, then Nature was at a Stand: This Operation durst not appear on the Earth; nay, the State of the Dead

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Dead was disturbed ! Specimens of the Exit of this System.

Isai. v. 30. *And if one look unto the Land, behold Darknes AND Sorrow, (or DISTRESS,) and the Light is darkened in the Heavens thereof, (or, WHEN IT IS LIGHT IT SHALL BE DARK IN THE DESTRUCTION THEREOF.)*

Isai. xiii. 10. *For the Stars of Heaven, and the Constellations thereof shall not give their Light, and the Sun shall be darkned in his going forth, and the Moon shall not cause her Light to shine.*

Ch. xxiv. 23. *Then the Moon shall be confounded, and the Sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and Jerusalem, and before his Antients, gloriously (or, THERE SHALL BE GLORY BEFORE HIS ANTIENTS.)*

Ch. xxxiv. 4. *And all the Host of Heaven shall be dissolved, and the Heavens shall be rolled together as a Scroll, and all their Host shall fall down, as the Leaf falleth down from the Vine, and as a falling FIG from the Fig-tree.*

Jer. ii. 11. *Hath a Nation changed THEIR Gods, which ARE yet no Gods ; but my People have changed their Glory, for THAT WHICH doth not profit ; be astonished,*

O ye Heavens, at this, and be horribly afraid;
be ye very desolate, saith the Lord.

Ch. li. 53. Though Babylon should mount
up to Heaven, and though she should fortify
the Height of her Strength, YET from me
shall Spoilers come unto her, saith the Lord.

Ezek. xxxii. 7. And when I shall put thee
(Egypt) out, (or EXTINGUISH) I will cover
the Heavens, and make the Stars thereof
dark, &c.

Joel ii. 30. I will shew Wonders in the
Heaven, and in the Earth, Blood, and Fire,
and Pillars of Smoke. Ver. 31. The Sun
shall be turned into Darknes, and the Moon
into Blood, before the great and terrible Day
of the Lord come. Ibid. Acts ii. 20.

Ch. iii. 15. The Sun and Moon shall be
darkened, and the Stars shall withdraw their
shining.

Matt. xxiv. 29. Immediately after the
Tribulation of those Days shall the Sun be
darkened, and the Moon shall not give her
Light, and the Stars shall fall from Hea-
ven, and the Powers of the Heavens shall be
shaken.

In like manner, after these Destructions,
or the Coming of Christ in the last Dis-
pensation, where the Point shall be yield-
ed, and the Heavens clear of this Blot, and
serving God and Men.

Isai.

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Isai. ii. 2. *It shall come to pass in the last Days, THAT the Mountain of the Lord's House shall be established in the Top of the Mountains, and shall be exalted above the Hills, and all Nations shall flow unto it.—* Ver. 12. *For the Day of the Lord of Hosts SHALL BE upon.—* Ver. 14. *All the high Mountains, and upon all the Hills THAT ARE lifted up; Ver. 15. And upon every high Tower; and every fenced Wall; Ver. 16. And upon all the Ships of Tarshish, and upon all pleasant Pictures (PICTURES OF DELIGHT.)*

Isai. iv. 5. *And the Lord will create upon every Dwelling-place of Mount Zion, and upon her Assemblies, a Cloud and Smoke by Day, and the shining of a flaming Fire by Night; for upon (or ABOVE) all the Glory SHALL BE a Defence (or COVERING.)*

Ch. xxx. 22. *Ye shall defile also the Covering of thy graven Images of Silver, and the Ornaments of thy molten Images of Gold, thou shalt cast them away as a menstruous Cloth; thou shalt say unto it; Get thee hence.—* Ver. 26. *Moreover, the Light of the Moon shall be as the Light of the Sun, and the Light of the Sun shall be sevenfold, in the Day that the Lord bindeth up the Breach of his*
P 4 People.

People, and healeth the Stroke of their Wound.

Nahum i. 15. *Behold upon the Mountains, the Feet of him that bringeth good Tidings, that publisheth Peace; O Judah, keep the solemn Feasts, perform thy Vows; for the Wicked (Heb. BELIAL) shall no more pass through thee, he is utterly cut off.*

I shall insert a few Texts, directed expressly against this Vice, or the Imaginers, which shew the State of this Affair, when the Gospel began to take Place.

Col. ii. 8. *Beware lest any Man spoil you through Philosophy, and vain Deceit, after the Tradition of Men, after the Rudiments (ELEMENTS) of the World, and not after Christ.*

2 Cor. vi. 15. *And what Concord hath Christ with Belial; or what Part hath he that believeth, with an Infidel.—Ver. 17. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean Thing, and I will receive you.*

Eph. ii. 1. *And you HATH HE QUICKENED, who were dead in Trespasses and Sins, wherein in Time past ye walked, according to the Course of this World, according to the Prince of the Power of the Air, the Spirit*

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Spirit that now worketh in the Children of Disobedience.

Gal. iv. 3. *Even so we, when we were Children, were in Bondage unto the Elements (RUDIMENTS) of the World.—Ver. 8. Howbeit, then when ye knew not God, ye did Service unto them which by Nature are no Gods. Ver. 9. But now, after ye have known God, or rather, are known of God, how turn ye again (or BACK) to the weak and beggarly Elements, (RUDIMENTS,) whereunto ye desire again to be in Bondage? Ver. 10. Ye observe Days, and Months, and Times, and Years. Ver. 11. I am afraid of you, lest I have bestowed upon you Labour in vain.*

Eph. vi. 12. *For we wrestle not against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darknes of this World, against spiritual Wickedness (or WICKED SPIRITS) in high (or HEAVENLY) Places.*

2 Cor. x. 5. *Casting down Imaginations (or REASONINGS,) and every high Thing that exalteth itself against the Knowledge of God.*

Col. ii. 15. *And having spoiled Principalities and Powers, he made a Shew of them openly, triumphing over them in it, (or IN HIMSELF.) Ver. 20. Wherefore, if ye be dead with Christ, from the Rudiments (ELEMENTS)*

MENTS) of the *World*, why, as though living in the *World*, are ye subject to Ordinances?

Though these, and many more Texts in the New Testament, are directly levelled at the Imaginers, and have no Relation to any Doctrine or Practice in that Church, of which I have the Honour to be a Member; yet they have always cry'd, — *Whore of Babel*, (which they, by Mistake, supposed to be modern *Rome*) raised continual Dissentions, frequently Battles, and a standing Separation about that which concerns neither Side: When People understand what they have fought and writ about, I'm sorry to say, it will be a Jest to Posterity.

As I mention'd the Book which gives an Account of the Trial of *Job*, which certainly was before this great Manifestation of God in *Egypt*, and in the *Wilderness*, and the *Law*, because it was near where he lived, and the Fire might be seen thither, and no Notice is taken of it; and so before Writing, as hinted above, because the Scribe inserts *Job's* prophetick Wishes to have it recorded, and because he and his Friends treat only of Tradition; and 'tis likely it was very early, before Idolatry had prevailed where he lived, because it must be supposed that the Administration
was

was in the Hands of Believers, where the Judge would punish one who did Obedience to the Light, or, &c. so, though that Book was to manifest a Mystery which he was perfectly ignorant of, and is foreign to my present Design, yet it turns wholly upon this Worship, and this Philosophy, and therefore is full of it, and of an infinite Variety of divine Knowledge; I shall just touch it now. *Job* was in this Case perfect and upright; and at *Satan's* Request, the *Sabeans*, Worshipers of this false God, had overcome his Servants, and carried away his Oxen and Asses: Then the *Fire of God* fell from *Heaven*, and consumed his Sheep, and Servants: Then the *Chaldeans*, other Worshipers of this false God, slew his Servants, and carried away his Camels: Then a great, unusual *Wind* smote the four Corners of his eldest Son's House, and with the Fall of it killed all his Children: Then he was smitten with sore *Boils*. *Job* did not understand the Dispensation of *God*, as related in the History; he thought *God* had always protected and given Victory to his Worshipers, and kept the Power of the Elements, and that of Health in his own Hand; especially that Appearance and Operation they called his *Fire*: He had

no Notion of their being put into the Hands of *Satan* to prove him, and thereby give him an Opportunity to justify himself, and honour God, by serving him for nought. When he heard these Worshipers of the Air had overcome, and that the Element, in form of God's Fire, and an unnatural Wind, had destroy'd his Servants and Children, and felt some pestilent Air, as he suppos'd, at War with him; he thought that God, who govern'd them, was at War with him, and still stood it out that he had not offended God: And though he could not reconcile his Proceedings, till God, by speaking out of such a Whirlwind as destroy'd his Children, to the same Purpose as he spoke out of the Fire on *Sinai*, confirmed him, that he had that Element in his Power, and helped him out with some philosophical Queries. During all this he yielded not a Jot to *Satan's* Temptation, which was to reason, to believe his Senses, and own the Element for a God. And by this you may see the strict Confederacy between the Devil and those Imaginers, or at least, that he was their Understraper.

*who turn us
over to Reason
& our Senses
& would have us judge
by Appearances*

But to return to the Point, what Business *Moses* had with Philosophy. It appears that

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that all the World then believed, that Fire, Light, or the Operation of the Air, did every thing in this material System: Those who believed rightly in God, as his Instruments; and those who had fallen off, and lost Communication with the Prophets, and the Truth of Tradition, and were left to Reason, (though they reasoned as far as Reason could reach,) thought the Heavens of a divine Nature, and that they not only moved themselves, and the heavenly Bodies, &c. but operated all Things on Earth, and influenced the Bodies, and governed the Minds and Fortunes of Men; and so had fallen upon worshiping them, observing of Times, such as the Change of the Moon, Eclipses, &c. and consulting them for Times and Seasons. The Devil chose right, this was the only Object of false Worship, which gave any Temptation; and it had very specious Inducements, and therefore was the most likely to prevail: And as he had thus prevail'd, as the Apostle says, *Ephes. ii. 1. over the Children of Disobedience*, he there stiles him, *the Prince of the Power of the Air*. And as he had his principal Oracle at the House of *Beelzebub*, where his Power was worshiped, and were one of the Images which repre-

represented it was kept, and so called, and by which, 'tis likely, he made his Responses; the Jews, *Mark* iii. 23. call the Prince of the Devils, *Beelzebub*: And the King of *Babylon*, the eldest Son of this false God, is call'd, *Isai*. xiv. 12. *Lucifer*, the Son of the Morning, or *Day-star*; whence the Devil has been called *Lucifer*. And the Author of *Job* calls him *Satan* (*Heb.* THE ADVERSARY.) I think it was not his Interest, if he had been permitted, to let Man know that there was any intelligent Being, besides what they imagin'd was in this Power, and therefore did most of what he was then permitted, at the Temples of this Power, and as it were under it. Whether any of them worship'd this as the immediate Power which did every thing, and gave them every thing, exclusive of God; or all of them supposed this only the Hand, and all left to it, cannot now be determined: But it seems to me, that none of them disputed the Being of a God, but doubted whether he did, or could, interpose, or not. If *Moses*, as a Philosopher, could have shew'd, that any other Agent than the Air, by the Action of Fire, or Light, had done the Work in this System, he would have been very glad of
of

of an Opportunity to have disproved their Notions, and set them right, both in their Philosophy and Worship at once; and he might have set up for himself, and have had Followers enow. If he had advanced some new Whim, that Attraction, or Gravity, or occult Properties, in solid Bodies, which they nor any of the Prophets had ever heard of, or observed, did all those Acts, it might have looked as if he had a mind to have set up for himself, or to play some political Trick. We do not find *Moses* ever offered to attempt any such thing; he always owned his Allegiance; he was not for establishing his Heirs; when God offered to destroy the *Israelites*, and make a greater Nation of him, he refused that, and solicited for them: He did not, that we find, make any Provision for himself, while in *Pharaoh's* Court; nor of any Cattle, &c. while he served his Father-in-Law; nor while he was in Office or Power: He strove to do his Duty, and depended upon the two Covenants for him, and their Shares of Inheritance in *Canaan*, and afterwards in that of which it was the Type: And he left the Administration to a Servant, not of his Family. But if he had set up such a Whim, it would never have
gone

gone down: No doubt the Worshipers of God were very jealous of their Philosophy, as the Instrument and Glory of their God; and the rest were very jealous of their God; and if *Moses* had said any thing which either Side had thought was not true, in respect of its Actions, which could have been disputed, they would soon have done it; and if he or any other had offer'd the Whims of our Imaginers, they would immediately have been stoned; and if any one had treated the Air, and its Operations Fire and Light, at that rate they have lately been treated, (I should be glad I had reason to say, I hope it was done ignorantly) they would soon have made a Bon-fire of him. If it had not been true, that the real Powers were in the Air, it had been for the Service of God to have set them right; and that would have been a short Way to have cur'd the People of worshipping them; but that was never disputed: That in Dispute was, whether Man ow'd any thing to them for their Work, or whether all was due to God, as their Founder and Governor. When Mankind was thus bewilder'd in their Imaginations about this Operation, though it was their own Faults, God was pleased, in his great Goodness and Mercy, to set them once right

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true Powers

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right in that Matter ; and when he had made it a Contest, and attempted it, he was obliged, for his own Honour, to do it in such a manner as to leave no Dispute to any reasonable Man : And when he undertook to record the Evidence of his Power over it in every respect, and the Laws by which it was to act, and the Actions it was to perform, he was bound by his Veracity to do it truly and intelligibly : And when it was recorded, it was agreeable to his Wisdom to preserve it in such a manner, both in the Writing, and in the Memory of the People, till Copies were dispers'd, that no Suspicion might be of Alterations. And as the Law, to these Elements, stands first, it is the Foundation of all the rest ; even Christianity is built upon it. And after all, it appears that *Moses* advanced no new Philosophy, but set that received by all the World in a true Light : His Description appears to have been from God, and for his Glory, and the Benefit of Men. There was a great Necessity (and the greatest, next to the Coming of Christ,) to clear the Origin and Service of these Agents : Indeed the Works of God, either natural or spiritual, are, without Revelation, unfearchable ; but reveal'd Things

are to us and our Children; and there is a Distinction between the Letter and the Spirit, in all Writings: Though that is generally us'd as a sort of Chicanery in Treaties, Bargains, &c. yet in divine Writings, if the Case between God and the People, their Circumstances and Inclinations, and the Intent or Drift or Spirit of the Author be not understood, it is but dead Letter. The *Jewish* Expositors, from whence ours take, were so vain as to think that all this Transaction was for them only: No Wonder; for the *Jews* thought the Blessings of Christ were only for them; and were so weak as to think that God need have given Himself, the Elements, and his Servants, so much Trouble to have conquered *Pharaoh* and *Egypt*. They did not see that Christ, and all Believers to the End, were represented by them, and often mentioned expressly; these Miracles were to lead the Church out of spiritual *Egypt*, Slavery to the Worship of inanimate Creatures. As *Moses's* Word was to be believed among the *Jews*, and his Writings by all the World; so Christ's Word was to be believed upon the Authority of these numerous, great, durable and terrible Miracles, by solemn Agreement between

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tween God and the *Israelites*, at the earnest Request of the *Israelites*, Deut. xviii. 15. *The Lord thy God will raise up unto thee a Prophet, from the midst of thee, of thy Brethren, like unto me; unto him shall ye hearken.* Ver. 16. *According to all that thou desiredst of the Lord thy God in Horeb, in the Day of the Assembly, saying, Let me not hear again the Voice of the Lord my God, neither let me see the great Fire any more, that I die not.* Ver. 17. *And the Lord said unto me, They have well SPOKEN THAT which they have spoken.* Ver. 18. *I will raise them up a Prophet from among their Brethren, like unto thee, and will put my Words in his Mouth, and he shall speak unto them, &c.* The Manifestation of Christ was to be in a loving, gentle, benign Manner. The Deliverance of the Children of *Israel* was but, as one may say, the Out-side; the main Business of the *Mosaick* Dispensation and System, was occasioned by a Contest whether the Element of Air was to be worship'd, which the Apostle calls *the Power of the Air*, and, *beggarly Elements*; or whether God who form'd them, should only be worshiped? This moved God, out of his good Will to Man, to cause those Books to be writ, and when they were finished,

and lodged with the other Memorials, God by this Appearance, the highest Evidence that can be given to mortal Man, and more particularly to Naturalists, *Deuteronomy*, Ch. xxxi, xxxii, approved them, and order'd *Moses* to depart this Life ; and these Books shew their Design regularly, first, in Point of Time ; he gives us a History of the Creation, and of the Formation, Powers and Uses of these Elements, in the Formation of the Earth, &c. then of Vegetables ; next, in the Formation of the Cœlestial Bodies, and of their Offices, expressed at large, 2 *Esdr*: vi. 45. *Upon the fourth Day thou commandest that the Sun should shine, and the Moon give her Light, and the Stars should be in Order ; Ver. 46. And gavest them a Charge to do Service unto Man, that was to be made.* Then of Animals and Man ; then an historical and genealogical Account of the principal Occurrences which were necessary for us to know, some in general, but more particularly with regard to the *Jewish* Line before his Time ; and then a History, that before his writing, God had by his Hand performed Numbers of Miracles, and in expres Words made them his Credentials, and shew'd that the Element, which moves and acts, and had been

been taken for a God, was entirely at God's Command, in all its Actions and Appearances ; and that he could and did, make it execute his Commands at Pleasure, and attend him, nay, attend his People ; not only covering and guiding them by Day, but lighting them to travel, or in their Lodging in the open Defart, by Night ; and this not only privately, among themselves, but publickly, in the Sight of all the Nations round about, who worship'd that Element, to their Shame and Confusion. And after recording Rules against Abuses in the social, moral, and political Laws, he confirmed the Manner, and instituted Rules, whereby this very Element taken from that which so appeared, and attended God, and was preserved in Action, should be employed in burning Idols as Sacrifices to him, particularly at some of the Times in which the Heathens us'd to offer Sacrifices by Fire to Fire ; so that when that Fire, so taken from that Appearance, was preserved on his Altars, and employed in offering Sacrifices to him, it became *holy*. After he had lodged the proper Memorials, the Tables, and the Book, he commanded a Copy of the Law to be writ upon Stone, and the Book to be read over every seven

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Years,

Years, in the Hearing of Men, Women and Children, *Israelites* and Strangers. This Vice made the ceremonial Part become a Burden necessary to be born, to keep them at War with the Imaginers and the Devil, by continuing to burn them in Effigy, by Fire, which they had made a God; and in a Dependance on God, by those Shadows or Sacraments of Things and Actions; by performing Acts in Obedience, which so were called holy; by cleansing themselves with Things which were so said to cleanse; by killing and offering those Sacrifices which were so said to atone; and eating Parts of them, and thereby participating and communicating beforehand, &c. to keep them in Expectation of, and Dependance upon the perfect Obedience, and entire Victory which was to be, and the Atonement of that great Sacrifice of that real Body, which by the assumed Body or Appearance of *Melchizedek*, was emblematically represented and reveal'd to their Father *Abram*; as the offering of it and our communicating of it was by Bread and Wine: And from falling back to the Adoration of that Element; by preventing their sacrificing to this Power, and eating the Flesh or Blood of human Sacrifices, of Swines

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Swines Flesh, and such Things as were offer'd to this imaginary God, and so from communicating with him, with the Imaginers, and indeed, ultimately, with the Devil. Against this latter Part was *Acts xv.* the Apostolical Constitution to the Christian Gentiles, among whom, as Nations not espoused, the Apostles call this Worship *Fornication*: And so it was called in *Sodom* and *Gomorrha*, *Jude 7.* As the same amongst the *Jews* was called *Fornication* in *Egypt*, and afterwards *Adultery*. And it seems by the *Mosaic* Prohibitions and this, as if the Imaginers or the Devil had found out a further Expedient, to depreciate the Atonement by shedding of Blood, in strangling their Sacrifices, and so eating the Blood in the Flesh.

While they followed the Law, and avoided the Imaginers, as *Moses* foretold, they were blessed with Victory and Prosperity; and when they relapsed, they were punish'd with Famines, Slaughters, and after several Relapses, with Captivity, &c. and so *toties quoties*; and after several Captivities, with Destruction, as all the Countries which were guilty of this Vice were, at their appointed Times. And not only *Moses*, but all the Prophets, before and since, by Re-

velation, have confirmed that God was the Contriver, Creator and Former of all Things and amongst the rest, of those excellent Instruments which performed all those Acts he mentions, and which they justly had in great Admiration; and also shewed them that they had gone too far, in offering Sacrifice to them; and it was the most of their Business to keep back some from going wrong, and bring back others to the true God: None of them offered to alter, but all to confirm, illustrate and explain their Philosophy.

From the whole it appears, that whenever Satan, or the Imaginers, set up any Vice, God always set up some Good for the Benefit of Posterity: As the Crimes of some Men in regular Societies produce good Books, good Laws, &c. so, as adoring these Agents was in being in the Time of *Abram*, upon the same reasonable Account, that was the Occasion of separating him and his Wife from their Relations; and after of Miracles to prove the invisible God visibly to be the Governor of this System: And so *Pharaoh's* denying God, and holding out; the mixt Multitude and People of *Israel's* murmuring, and questioning upon every Occasion, how far God's Power

extended, and if he were too strong for the false Gods; whether it was from Ignorance or Custom, or there was some Set of Men which God suffered to live, such as *Jannes* and *Jambres*, who withstood *Moses*, and resisted the Truth; and who for playing some juggling Tricks, and telling inconsistent Stories, were stared at; and who made it their Business to deceive the People, and make them doubt, by telling them that their God, the Operation of the Airs, for some such Reasons as they used to give, did all those Miracles which made *Pharaoh* let them come out of *Egypt*, &c. and that all the Appearances were of it; and that it could do greater Works than any of those; that its Power was present every where; and that they were so well acquainted with it, or him, that they could tell every Visit his Ministers would make for the Time to come; and that *Moses* was a poor ignorant Fellow, and no Philosopher; or, however, all these occasioned God's Dispensation to be more manifested, and stronger attested. Those we call Plagues of *Egypt*, were all Blessings offered to the Country, to convert the People; God's destroying that Race of First-born, 'tis likely, was what they would have done
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in Sacrifice themselves; his destroying those who could not be converted, in the Red Sea, was a Blessing to all the rest. It was as great a Blessing to each *Egyptian* who was convinced, to be brought to the Knowledge of the true God, and to have Liberty to serve him, as it was to an *Israelite*. The Destruction of the People of those Countries, which the Children of *Israel* were to enjoy, all the Curses and Judgments which seem so severe, particularly some in the *Psalms* against *Saul*, who I doubt was seduced, were all upon this account, to root out this Vice, and for the Good of Mankind. This Vice, this spiritual Fornication, was the Occasion of this great Manifestation, and of the Revelation, of the Creation, Formation, and Use of the Operation of these Agents in Writing, whereby the Oracles of God were to be preserved, to fix their Origin, and put a Stop to imagining, and of Laws to reclaim and keep a Race from those Vices, till Life and Immortality were brought to Light. These are the Records which shew to us and all Posterity, that God rejected the pretended Gods of the Power of the Air, occult Properties, Nature, Chance, and all Intruders; and made the Powers which

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were,

were, yield and own his Right, to the Satisfaction and Conviction of infinite Numbers of Witnesses, and the Destruction of all Opposers. And as in that Part they are his Evidence, that he was Possessor of Heaven and Earth; so in other Parts, they are Evidence for us, of our Descent, and of his Demises or Grants of the Conditions therein contained, and of our Titles or Tenures. And I hope the present Vices, by which God is robbed of his Honour, in diverting Man from the Knowledge of his Works, and Man is diverted from the Knowledge of God by his Works, and from the Use and Benefit of that Knowledge in Matter, and for hereafter, will provoke some able Hand to illustrate that Revelation, and employ it for the Ends for which it was writ: For so long as they can divert Men of great Capacity from understanding the Works of God, in the Creation, Formation, and in his Manifestations by Miracles, and the settled Operation, which he has by proper Miracles demonstrated to be performed by him, and so from teaching others, and those of less Capacity, 'tis no wonder that they treat Faith, or the Belief of a God, as Imagination: For indeed, to such who do not understand

stand these Works and Dispensations, and to themselves, who look neither at the Scripture nor his Works, but another Way, it is little more. But Faith is not, as they imagine, only believing Things which have not been seen; though we have in that Point as much Pretence as they, besides what we may deduce from his visible Works, though little understood: but if a few did their Duty, and the Scriptures were set in a clear Light, Faith would also be believing Evidence to Demonstration, of Things which have been seen, and are recorded, and sufficiently attested; and that would infallibly make People reject their groundless Imaginations with the utmost Contempt.

If God had not rais'd a Dissention at *Babel*, between his Worshipers and the Setters up of this new God, and among those Imaginers in their Imaginations about it, and so made them disperse; but had suffer'd those Imaginers to agree, make that the Metropolis, and keep to the Rules from thence, or submit to their Power to enforce it, to end Disputes, &c. it would have been difficult for the Worshipers of the true God to have subsisted: But when the Imaginers came to disperse, 'tis likely
each

each with that Set which agreed in something about this Worship, each Body, as aforesaid, set up what they imagin'd for themselves ; and though we have not the History nor Language of some of those Nations which were destroy'd soon after Writing was reveal'd, nor of many others of the antient *Eastern* Heathens preserv'd, and little more of them but the Names of them and their Gods, or Idols, in Scripture ; and that it would be difficult, though not impossible, to prove that each Name of a God was the Name of Fire, or some Operation of the Air, or of some Instrument concerned in that Operation, in the Language of that Country, or the Sirname of such a one ; yet it is proved sufficiently afterwards, by Scripture : And though our later Heathens had cut it, in their Idols, into so many Shapes, made their Signs so extravagant, given them so many different Names, trump'd up so many Genealogies, given them so many Attributes, found out so many strange Sorts of worshiping and pleasing them, and told so many fulsom ridiculous Stories of them, yet it is not impossible to ascertain the Rise of all their chief Gods, from this one, nay, their Descent, from the same Account as *Moses* gives

gives of the Formation, not only by their own Writings, but by their Images, Ensigns, Allusions, &c. But what neither Miracles, the Law, the Destruction of whole Countries, nor any other thing could effect, the dividing at *Babel* did at last: For the Heathens, towards the last End, by their Madness of Imagining, had run it out into such a Number of Gods, and idle Stories, that they had in a manner lost the Object, and worshiped they knew not what; and God had suffered *Satan* to shew his Pride, Malice, and Ignorance, so far as to convince them that there were spiritual, intelligent Beings, and to possess and tyrannize over them a little before Christ's Coming, that they might see the Difference of the Service; and, as God says, that they might see that he was the Lord, the true Father; and to be in the Way when Christ came. And, though he had never attempted before barefacedly, or been permitted before to demand Worship to himself, to attack Christ, that he might be baffled and foil'd by all Believers in him; and that Christ might have Opportunities to dispossess the Devils, and that they might be forced to worship him; nay, if he would have suffered them, to have preached his
Doctrines;

Doctrine ; so that some time after Christ came, or the Gospel reach'd the Heathens, they were confounded, weary of the Devil, asham'd of their Gods and themselves, and came in more readily than the *Jews*. As then the Wisdom of God let the Devil overshoot himself, and carry things so far, by adding Imaginations to the real Powers, and augmenting Philosophy, till he had utterly subverted Religion, and, by shewing himself too nakedly, made the People asham'd of themselves and him, and was outed of every thing ; so as there is since in time another Race of Imaginers sprung up, with new Schemes, with Imaginations without any real Powers, whereby they have utterly lost the true Philosophy, and rais'd one which has done what I am asham'd to mention ; I hope Men will now once again, be weary and asham'd of it, and return to the Truth, *the Scripture*.

This Vice made the Priests, Physicians, &c. of the antient Heathen, cultivate the Knowledge of these Powers, and afterwards made them Star-gazers, and observe the Motions of those Bodies, for their Conjunctions and Oppositions, and all the Stuff of their lucky and unlucky Days and Times, &c. and especially to make Advantage of their Eclipses,

clipses, for which they were stiled *Magi*; and look'd upon as Acquaintance of their Gods; and so much of the latter as is of any Use, and a great deal more, we are obliged to them for. The *Jews*, who had been carry'd Captives, and plunder'd several times, if they had any other ancient Books on these Subjects, lost them; and in after-times, no doubt, they discourag'd the Study of this Power of the Air, because their People were so prone to worship it; and the later Heathens, who by confounding their Worship confounded the Object, had little Knowledge left of it, but what was in Books, when Christ came: And, as they had perverted the Use of Writing to these base Ends, we find at *Ephesus*, Acts xix. 19. *Many of them also which used curious Arts, brought their Books together, and burned them before all Men; and they counted the Price of them, and found it fifty thousand PIECES of Silver:* And no doubt others burn'd most of their Books, and were ashamed of it. And the primitive Christians, when there were many not reclaim'd from this, no doubt, did what they could to prevent any Enquiries in that way; and our Imaginers make heavy Complaints against them, and some lower
down,

dōwn, for opposing their Viewers of the Heavens, and being very jealous of every thing they advanced, whether false or true : Surely they who had seen that the Viewers of the Heavens, had from the Beginning been constantly the greatest Enemies to Mankind ; and the Confusion and Destruction they had brought among and upon Men ; or had clear Accounts in Writing, what vast Mischief and little good these Creatures had done to Men, had just Reason to keep them under : Not that I mean, that that Practice or Science has any Evil in it; but as if it were accurs'd because they had always mix'd such Falshoods and Evils with it, and propagated them with it, till it was lost ; and as if for these and such like Abuses, Mankind also had been curst with an Inability to recover the Knowledge of it. So the Knowledge of these Powers, though plainly revealed, has laid uncultivated ever since ; and if other Powers had not been set up, or propt up, to destroy the Authority of Revelation, there they might have lain still : But as this was once set up against God, by Imaginers, we may now set it up for God, and against Imaginers : And 'tis very remarkable, that of all that have since been Pretenders to A-

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theism, (that is, to a Power innate in Matter, to put their infinite Chaos together, raise Men, &c. out of the Earth, like Mushrooms, and keep all Things going,) not one could ever give any Account of the Powers that are, or know any thing of the Matter; and they yet will be pretending to Demonstration. I hope that he who pretends to be so zealous for restoring the Practice of the Primitives, will begin to reform in this, and burn all such Books which are in his Custody publickly, and use his great Interest to have such Principles, such Books, such Imagery, cast out of the Courts of the House of the Lord; and those Persons who will not leave off propagating and supporting them, and retract, treated as they were then, and excommunicated.

As neither the Gospel, nor any thing that has been done since, can disannul the first Commandment, the Breach whereof, from the Nature of Things, being the highest Treason; so that Precept cannot be broke, any other way but by Imagination, or following other People's Imaginations; for whether we have any created Power, and imagine that a God, or that it has Powers, it has not; or we set up any Powers

ers where there are none, and believe those Powers do the Acts of a God; in either Case, 'tis but Imagination, and does not at all affect God, otherwise than as he loses a Subject: Yet as our Tenure is by Faith, it immediately affects us more than if the Imagination were real: For if it were possible there could be several Gods, in deserting one, and putting ones self under the Protection of another, one might have some Chance to be in the right: But if there be but one, and by Imagining you quit that one, you have no Chance at all. I have defin'd this Crime above, to be believing that there was some active Power, in some other Agent, which God did not create or form, or which he could not, or did not controul; and now, that there is some such Power which he has not revealed. But as this Vice lies in the Heart, is between God and the Man, and other Men cannot see it; and which, as I have said above, one would think the highest Crime, yet there is another which far exceeds it; and that is, teaching and drawing others, or employing some to teach and draw others to believe it; and those come under our Cognizance, they are Publications, as

sacrificing or attempting to seduce others were.

But as many of the Attributes of God have been reveal'd, or more clearly reveal'd, since *Moses*, some which would then only by Implication have been, having another God, may clearly be proved to be such now.

Does not he who takes upon him to tell us any thing contrary to what is expressly reveal'd, set up himself in Opposition to God?

As God has by Revelation appointed and declared the respective Offices or Uses to each Part in this System; does not he who assigns opposite Offices or Uses to any of them, insolently set up himself for God?

When God has reveal'd and demonstrated the Powers, where they are, and what they are, and that they do every thing in this material System, and has express'd it particularly; if any one imagines, or picks up Imaginations, and teaches those Imaginations, (for he can do no more,) that those Powers do any thing which is not revealed, or that there are any other Powers; does not he set up another God, or make that Power a God?

God

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God calls himself, *Possessor of Heaven and Earth*; which he is, by the Agents and Powers he has establish'd and reveal'd, and by his immediate Power over them: If any one offer to set up or propagate any Notion of any other Agent or Powers; does he not in Imagination reject God's Agents, and their Powers, and Him, and put his imaginary Agents and Powers in Possession?

God calls himself *the Almighty*; a comprehensive Word; not only that he is able to overcome all Opposers, or do the greatest Acts; but that all the Might, all the Power, where-ever lodged, is from him, and at his Command: When a Man imagines and teaches, that there is any Power, Motion, or, &c. which is not from him, and at his Command; does not he set up another God?

God gives himself a distinguishing Name, — *I am* — *Jeremiah* calls him the *living God*, in Opposition to the Powers in the Air, which though real, were without Life, and created, and depending, and to the rest of the Powers, which were only set up by Imagination, or supposed to be in it, and did not exist: When a Man imagines

Space
any other Thing or Power self-existent ; does not he set up another God ?

God calls himself *Jehovah* ; the *Alpha and Omega* ; the *Eternal, which was, and is, and is to come* ; the *Everlasting King* ; in Opposition to their pretended God, which had a Beginning, and would have an End : When a Man imagines that pure Space, or Space with a thin Fluid in it, or a Chaos, or Matter, or, &c. had such Duration ; does not he set up that for a God ?

The Apostles have call'd him *invisible* ; in Opposition to some Vices then in being, or which they foresaw would be : When a Man sets up or imagines there is any other invisible Power ; does not he set up or make a God of that Power ?

When a Man ascribes any Godlike Act, such as forming or moving the Globes, or, &c. to a Power which God has not reveal'd ; but has positively reveal'd, that another Power, which he created and form'd, does it ; does not he set up another God ?

As there must be some Powers in God, which are not communicable to created Matter ; when a Man ascribes such Power
to

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to Matter ; does not he make that Matter or Power a God ?

When a Man ascribes greater Power to Properties in Matter, than he does to God ; does not he make Matter the God ?

When a Man picks up, and sets up, an imaginary Power, and neither understands it, (as 'tis impossible he should,) nor believes it, nor confides in it, if others confide in it, or have Doubts from it ; is not he, that sets it up, and he that picks it up, and propagates it, answerable for all that happens ?

Every Man, learned or unlearned, has a Philosophy, and every Man has a God : He, or that, which he believes has Power, is the God : If he believe his Senses, or Perceptions of the Actions in the material System, or his Imaginations, that there are other Powers in Matter, and goes no further ; or if he believes them independent of God, or possesst of some of his Attributes ; is not he an Atheist, a Heathen ? If he sets up Powers which are directly opposite to those reveal'd, and supposes that there is a God that governs those Powers ; is he either Jew, or Christian ? Or is his God the God that has reveal'd those Systems ?

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There are many Imaginations offer'd, nay, forc'd upon the World, with the strong Temptations of Observations, and mathematical Demonstration ; but what is imaginary cannot be observed ; and neither Reason nor Mathematicks, which are Reasonings by Rules, can be applyed to Imaginations, nor where any Part is Imagination : And if they imagine that they apply them, the Result is only Imagination, and not so much as a Shadow of Demonstration : And as they are in direct Contradiction to Revelation, so to a future State, and every Article contain'd in it : And as there is nothing but the Stories of their Imaginations, which oppose the Belief of Revelation ; so what Effects they have, their Sacrifices by Suicide, at *Tyburn*, &c. can witness. What Punishment he deserves, who offends against the infinite God in these Points, none but that God can express : If one do Injury to another in Temporals, that may be punished here, by Man, or God ; but if one do Injury to another in Things of Eternity, I doubt that cannot be punish'd equivalently, but in Eternity. If any Fault should be found with this, there are several other Queries which naturally arise, concerning
such

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such as have the Use of the Scriptures ; as, how Believers ought to treat those who deny their Father, their Father's Title and Possession, their Mother's Settlement, their own Descent, all Relation to Believers, all Expectation of Inheritance, nay, even their being Tenants under that Lord ; and, as far as they are able, choose another Father, other Relations, another Lord, put him in Possession, turn Sons and Tenants to him, join with all who do so, and do their utmost, by false Evidence, to seduce all others to do so ? How do loyal Subjects treat Rebels ? How do honest Men treat Cheats and Impostors ? *David*, with all his Faults, would not let one of these come in his House.

The Law to these inanimate Powers need not have been reveal'd and writ for them ; they cannot read, nor did they ever disobey it, except when their Maker directed them : It was writ to prevent Men from making imaginary Worlds, and imaginary Gods, and ascribing the Actions which have been, or are perform'd, to them ; and from metamorphosing Things of different Kinds, and for distinct Uses, into one another, as heavenly Bodies into earthly Bodies, &c. as *John xvii. 17.*—*Thy Word*

266 *An* ESSAY toward a

Word is Truth. 2 Tim. iii. 16. *All Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproofs, for Correction, for Instruction in Righteousness.* 2 Pet. i. 21. *For the Prophecy came not in Old Time (or AT ANY TIME) by the Will of Man, but holy Men of God spake AS THEY WERE moved by the Holy Ghost.* 1 Sam. ix. 9. — *For HE THAT IS now CALLED a Prophet, was before Time called a Seer: And Things past were revealed to them, as well as Things to come; and God gives a Reason, Isai. xlviii. 3. I have declared the former Things from the Beginning, and they went forth out of my Mouth, and I shewed them, I did THEM suddenly, and they came to pass. Ver. 4. Because I knew that thou art obstinate (Heb. HARD) —* — *Ver. 5. — Lest thou shouldest say, mine Idol hath done them. And he has laid down Rules with what Difference their Imaginations, and his Word ought to be treated. Jer. xxiii. 26, 27, 28. How long shall THIS be in the Heart of the Prophets that prophecy Lies? Yea, they ARE Prophets of the Deceit of their own Hearts; Ver. 27. Which think to cause my People to forget my Name, by their Dreams, which they tell every Man to his Neighbour, as their Fa-*
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thers have forgotten my Name for Baal.
Ver. 28. *The Prophet that bath (Heb. WITH WHOM IS) a Dream, let him tell a Dream; and he that bath my Word, let him speak my Word faithfully: What is the Chaff to the Wheat? saith the Lord.* As this Nation has been deservedly fam'd Abroad for Religion and divine Knowledge, is it not the utmost Scandal to the present Race, to have such Dreams as are, in direct Opposition to the Scriptures, exported for Knowledge?

Will it be disputed, after the most solemn Determination that ever was, or possibly can be upon Earth, whether God is the Author of this Power mentioned, or whether the Description of his forming it be true, or whether it performed and performs the Offices he assigned it? If they dispute any of these, I think they ought first to renounce all the Scripture; they must take it all, or renounce it all: If they will renounce it all, and demand that it should be shewed by other Methods, that all other Powers are imaginary, that can be done. As I do not expect that this Sort of Evidence will prevail with Imaginers, but that they must be treated in other Manners, we must settle some Preliminaries:

liminaries : They must not pretend to surprize one who learned to fence, by exercising from a Youth with the greatest Artist that ever was of their Party, and so to be upon his Guard ; and has been kept in Exercise with many others occasionally, any otherwise than in their own Way, in their own Cobweb Imaginations ; nor to impose upon one who has spent and lost too much Time in searching Records, and acquiring the Understanding of the Nature and Law of Evidence. I have brought in all the Opinions of the antient Heathens, about the material Powers and Evidence to Sense, that God commanded them every one. Who meddles with what was writ in a dead Language, must have Liberty to take the Signification or Usage of Words, from Authors who have used those Words : But when one is to erect or support a System, the Opinion of the People, Author, or, &c. and any Accounts of theirs which are Evidence to support their Opinions, are for each People or Author to be taken all together, or not insisted on as Evidence, except by Agreement. I have not produced any of the modern Heathen Evidence, because whoever produces an Evidence, gives the other a Right to any thing he will say.

say. I am ready to admit them specially ; that is, whether they were in this Point on *Moses's* Side or theirs. I have been a little tedious in tracing the *Babylonians* and *Chaldeans*, and extracting this Evidence, and posted over many other Things, because by proving that they worshiped the Power of the Air, I have got Antiquity on *Moses's* Side, and divided the two Families of the Imaginers ; nay, set the Devil against himself : They set up the Powers God used and established at the Formation, to prove that he did not govern or controul the World : These set up an imaginary opposite Power, to the same or a worse End. And I have an Opportunity to pleasure others, by shewing the Difference ; and that the ancient Heathens were not such stupid Fools as they have been represented ; they did not confide in Blocks, nor were they such as have been lately ; they never were so mad as to dream of Chance, or regular Properties, in insensible solid Matter : The material Power in this Fluid, which could give them Victuals, must move the Light, move the Globes, raise Vapour for Rain and Springs, move the Atoms of Vegetable Matter, and form them in Vegetables, and perform all the Opera-

Operations in inanimate Matter; form Creatures and perform all the Operations in them; and that material Power which could give them Strength, and Health, must perform the Motions and Operations in their Bodies; and this they saw it did mechanically. And the Scripture says plainly, that departing from Revelation, and this great Knowledge, misled them: But they were not against a God, but mistaken in their God; they attributed to this wrong Object, over and above the material Power, as far as we can see, nearly the same Power as we do to the true God; they thought there was a Power in it able to foretel Events, able to understand and influence the Minds of Men, and to deliver them from evil Accidents, from the Sword, and from Enemies; and to reward those who worshiped and confided in it in this Life; and able to do something for the Dead; no doubt, to give them what in their Notion was Happiness; and so on the contrary. And they did not absolutely deny the Existence of the true God, but rather left him nothing to do. And I hope for some farther Service from this Evidence in many other Points; first, as the Imaginers, with all their joint Forces,

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Forces, have been many Years employed in making an Engine to demolish *Moses*, I mean a sort of a Chronology, from the Motions of the Planets, and pretended Revolutions of the Comets, &c. out of the pretended Observations of the *Babylonians*, *Chaldeans*, &c. who would have said or done any thing they or the Devil could imagine, to have made a Shew of proving the *Æther*, Sun, &c. eternal; (and this too I think is to be mathematically demonstrated) and I suppose by Scraps handed about 'twill be that many of them happened before *Moses's* Creation; that one of them run foul upon the Earth, and swashed the Seas on to Land, and so drowned all, and formed Mountains full of Oyfter-shells, and after that another gave it a Side-wipe, and set it a jogging again, and droped a few Animals upon it; and that his History of the Creation, of the Flood, his Chronology, and the Genealogy of Christ, &c. is not true; and that there are to be several Predictions, that such and such Comets are to revolve at proper Distances, to confirm all this. If they have taken, or offer to take, any thing from the *Babylonians*, or those who were of their Opinion, they must take the Whole. If they pretend to
give

give in Evidence, Part of their Opinions about the Eternity of Space, or the Air, or cœlestial Bodies, or that they were before the Time of *Moses's* Creation they must and shall take it, that the Air did every thing, and that destroys their present System of Projection and Attraction: Let them give up which they will, they shall not produce both. Nay, if they have brought, or shall bring any hear-say Evidence, or Opinions of People since, they must admit all the Hear-says and Opinions of those People, against any Article they have advanced, or shall advance; and I must take the Liberty of examining their present Scriptures, writ by their Secretaries and Confederates, which were and are their real Intentions, by these and some other Rules, which I hope will shorten the Work.

The last End of writing this, is to shew some, who thought it not *Moses's* Business to meddle with natural Philosophy, that every one did not understand what was *Moses's* Business, nor what was and is really his own Business.

F I N I S.



